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SOCIAL JUSTICE

National Weekly Review

Founded 1936 by Father Coughlin

The Suppressed Truth

Volume IV. No. 12. Royal Oak, Michigan November 8, 1937

CALLS COMMITTEE OF FIVE MILLION

U. S. in Red, Is Operating "At a Loss"

People of Nation Paid $30,000 a Minute in 1936 for Interest; Profit Racket Goes On

WASHINGTON, D. C.—The most astounding disclosure of the financial condition of the United States is now published from figures available in the Treasury Department.

Written in concrete terms, understandable even to inexpert minds, we find that the United States is rapidly traveling the highway to bankruptcy.

In the so-called prosperity year of 1936 we learn that the government expended $4,375 per minute for the item of relief only.

In the same year of high prosperity, the people of the United States expended $30,000 per minute for interest.

In the same year of 1936 the government increased its debt $6.802 per minute.

U. S. Operating At a Loss!

Granting that the national income is figured at $72-billion for the year, this means that it was $6-billion per month, or $200-million per day or $8,320,000 per hour or $138.667 per minute.

The total expenditures for relief, for interest and for government debt amount to $41,177 which, subtracted from the total national income, more than destroys all the profit which should accrue to that income even without counting the national money expended upon food, clothing and housing and other commodities which enter into our current daily bills.

(Continued on Page 10)

Publisher's Announcement

TO preserve liberty of speech and the liberty of the press;

To perpetuate the philosophy Father Coughlin preached to millions of persons during the past 11 years;

To carry on the battle against leftism within the Church as well as outside the Church;

To help save America from C.I.O.-ism;

And to campaign for an annual living wage for labor as well as for production at a profit for the farmer, I was forced to assume the presidency of the Social Justice Publishing Corporation.

My leader is silenced! Nevertheless, he is still my leader and will continue to be my leader until such a day as he publicly repudiates the principles which he has taught. **May that day never come!**

Therefore, I appear before you as the president of the Social Justice Publishing Corporation pledged to carry on the work dear to Father Coughlin.

I know the great responsibility that rests upon me. I feel that I tread upon sacred ground.

In these pages **there will be no change of policy, there will be no change of philosophy, there will be no change in the staff employed by Father Coughlin, there will be no change from Royal Oak to Toledo or to any other place.**

Every hour of every day will find me together with the members of the corporation and the staff of **SOCIAL JUSTICE**, being **guided in every word we write by the spirit of the radio priest of Royal Oak** whom circumstances have forced for the time being to withdraw from us in body.

When his voice is freed from restrictions; when his pen, likewise, is free to write as it did in the past, I promise that the Social Justice Publishing Corporation, of which I am president, and which acts as trustee not only of this property but of the good name and the Christly philosophy of its founder—I promise that we, including you, loyal reader, will turn **SOCIAL JUSTICE** back to its founder.

Meanwhile you and I will carry on together determined to increase the circulation of **SOCIAL JUSTICE** so that it will surpass the one million mark; **so that you and I can give it back to Father Coughlin as a birthday present by next year!**

Meanwhile, "always faithful" not only to the voice that has been silenced and the pen that has been laid aside, but faithful to the spirit and the truth which controlled them yesterday, which controls them today, and which will control them as long as America is America.

Walter W. Baertschi

Social Justice Councils Summoned Into Action

National Co-Ordinator Invites Friends of Father Coughlin to Send in Suggestions About Direct Plea to Pope

FATHER COUGHLIN is not on the air!

For eleven years he expended freely the wealth of his youth, his learning and his spirituality.

They were eleven thorn-crowned years which brought little temporal joy to this pioneering priest unless he were able to suck the wine of joy from the bitter gourd of professional jealousy, of pharisaical criticism and of organized opposition.

This no one knows because the radio priest has never spoken of it.

All we know is that the pastor of the Shrine of the Little Flower was too literal in his Christianity. **In the eyes of the world he made a fool of himself because he believed Christ Who drove the money changers from the temple and believed that it was a priest's part to imitate Christ as far as it was possible.**

His voice is silent! His pen lies unused.

Our Leader's Voice Is Silent

Those of us who know him best have placed no halo upon his head because, like every pioneer, he sometimes stumbled unconsciously across the fallen tree-trunks of unintentional error. Sometimes he grew angry with righteous indignation while the Pharisees and their defenders held high their white hands in sanctimonious horror.

Nor do we crown him with the coronet of heroism because he was but one of us whom a kindly Providence had placed in a position to do intellectually over the airways what a million of us would have done had we been so circumstanced.

Do not be confused. The Social Justice Councils' Committee of Five Million has no connection with any other organizations of similar name. It has come to SOCIAL JUSTICE that a so-called "Committee of One Million" is already operating in this country, but its work has nothing to do with the activities of Father Coughlin. Response to the first suggestion of Co-ordinator Baertschi has indicated that any "committee of one million" would be a misnomer. We hope we soon have to change the name "Five" Millions to Ten or more.

Our leader has been forced to betake himself to silence and solitude. **He chose to do this lest it appear that he is in open opposition to his lawful superior, or lest it be rumored that he is speaking contrary to the authority of the church of his fathers.**

What shall we do—we who mourn the retirement of one to whose pulpit we looked for inspiration when so many other pulpits were dried up springs of barren hope?

His Friends Will Go to Headquarters

Shall we organize as would a million miscreants to berate Father Coughlin's ecclesiastical superiors? Never; because the radio priest would be the first to protest against such action.

Shall we as Christians organize to plead with Father Coughlin's highest religious superior, Pope Pius XI, to fill up the valleys of misunderstandings and lay low the hills of opposition which have hidden our leader from view? **To**

(Continued on Page 10)

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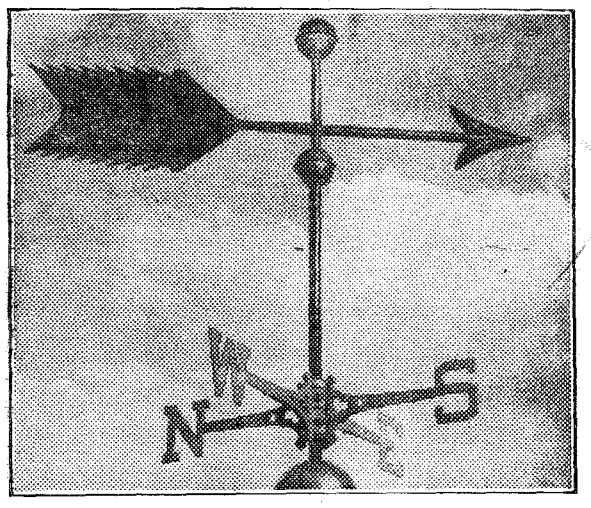

THE INDICATOR

THE epochal depression of 1929, which jolted the American people out of the luxury-loving ways of the '20's into he seemingly endless suffering, unrest and anxieties of the '30's, was a bankers' depression.

The man on the street knew that fact; the home owner knew it; the laboring man knew it; the small and large business man knew it; the independent industrialist knew it — everyone knew that the malpractices of the Federal Reserve Banking System were at the root of the evils which humbled the proudest and wealthiest nation of history.

* * *

The leader who rose to meet the general cry of the nation for a reform of the system which permitted such evils knew that the banking system of the nation had betrayed its trust to the people.

Mr. Roosevelt was so impressed with the responsibility of the "money changers" for the plight in which our people found themselves that he dedicated himself, in his first solemn inaugural address, to reforming radically the banking system, to making the dollar an honest instrument of credit, and in the moving Rooseveltian rhetoric of determination, **"to driving the money changers out of the temple of our national life."**

* * *

Seemingly the memory of America is short. There is no fulminating at the overlord bankers today. Even the ill-fed, ill-clothed, and ill-housed third of the nation care not a two weeks' dole check for the continuing onslaughts of the super-exploiters who brought the national prosperity to its knees, and now, in the new depression which is lowering over a harassed nation, are preparing to lay it prostrate.

The New Deal has dodged the greatest issue that faced it in 1933.

The people have forgotten their confiscated homes, their desecrated savings accounts, their years of unemployment, their foreclosed farms, their sacrificed insurance policies, their under-nourished children, their determination that America must and would have a **genuine new deal.**

* * *

Farm leaders have led their people to the false economy of destroying crops and planning scarcity; the labor leaders have led their willing followers around the real problem that faces them — the dishonest wage dollar — and have squandered their energies fighting for 5 and 10 cent wage raises from industrialists who are just as certainly victims of the money monopoly as are the laborers themselves.

Only one great national leader remembered when all others forgot. Only one commanding voice carried on **the fight for true emancipation from the real servitude which was and is crushing our people down to the level of the Russian mujik and the Chinese coolie.**

That man was Father Coughlin; that voice was the voice of the Golden Hour which electrified uncounted millions and **educated them on topics on which they had been designedly kept in ignorance.**

* * *

THE reforms which Father Coughlin proposed, and the hoped-for reforms which constituted his sole interest in the New Deal, **are the only fundamental reforms which have not been resorted to in the reshaping of our governmental and economic policies.**

The common enemy of America in 1932 and 1933 is the one vested interest which today is prospering, while the 130 million Americans slip back into the quicksands of depression.

* * *

Father Coughlin has been effectively silenced — but the evils against which he inveighed with unwaning energy and with unwavering consistency are still disrupting the tranquillity of American lives and driving enslaved Americans ever nearer the horrors of the Communist "resolution" of capitalist errors.

* * *

Father Coughlin has been silenced but his enemies — many of whom purport to be friends of the people and maintain their positions and dignity only by successfully posing as humanitarian and high-minded — these enemies of Father Coughlin have not taken up the fight against the imperialistic money monopoly.

* * *

As the evil of this enduring tyranny deepens and becomes more openly, more palpably oppressive, the people are left without a single champion who has the training **and the courage** to take up the people's cause in the impending renewed struggle with the money-changers.

* * *

His enemies say that the Father was a visionary — these newspaper columnists, politicians and political ecclesiastics. The Father was wrong, they say, because he stands alone.

* * *

DURING the last few weeks we have been quoting from the lectures, recently delivered at Fordham University, by a great and learned Englishman, Hilaire Belloc.

We have called Mr. Belloc's testimony into the discussion because few intelligent men will undertake to contradict Belloc — and we can confidently say, **no political ecclesiasts.**

* * *

The passage we quote from Belloc today is a masterful statement of what Father Coughlin has believed and taught. It is particularly interesting because it follows the money monopoly into the field of international political intrigue and shows you that the super-banker would as gladly "trim" his own as any other people.

WE quote Belloc (speaking of monopolies):

"The major example of this in modern times, is of course, the centralization and monopoly of bank credit, on which under modern conditions, much the most of production, distribution and exchange depends. It is true there are societies in which the creation of bank credit is much freer than in others. It is most centralized and most a monopoly in Great Britain, on which account British banking is the most efficient in the world and also the most tyrannic. . . .

"Now of all monopolies, this one — that of bank credit — most urgently demands public control. **Unless public authority is the master of that particular force, that force will be the master of the community.** Society will fall into that worst of all conditions — not worse for order but for **its ultimate fate and its morals** — power divorced from responsibility.

* * *

"We have had in the capital field of foreign policy a major example of this during the last few years. **It is an example which everybody should mark, especially as it has been carefully hidden:**

"Great Britain went to war in order to prevent the German Reich from building a fleet that could rival her own. After the war the victors' alliance, which included Great Britain, laid down that the Reich of the future should have no fleet worth calling a fleet. **It was from the point of view of Great Britain the chief fruit of the common victory.**

* * *

"But the Reich was kept in being principally by the support of Great Britain, **because it was thought to be on land, a counter-balance to the land power of France,** and it has been and must be the policy of Great Britain to keep the land forces of the continent divided and in rivalry.

"So far so good. **The Bank of England,** and with it those who control the issue of bank credit from England, saw in the impoverishment and exhaustion of the Reich through war and defeat **an opportunity for placing great loans at enormously high interest.**

"It was taken for granted on the experience of the past and without considering the complete change of conditions produced by the Great War, that a promise to pay by any considerable modern government was equivalent to actual security for payment.

* * *

"Every effort was made by the **Bank of England** — and most successfully made — to prevent the occupation of German territory **as a guarantee for the payment of reparations.** It never occurred to the money lenders — **more accurately the credit lenders** — that unless they occupied territory they would have no security for repayment of **the vast usury** which they expected on the advances made.

"To take **but one example out of a great number:** The city of Berlin borrowed from London **at 10 per cent** for municipal purposes. The **10 per cent was**

(Continued on Page 10)

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Did Archbishop Mooney Silence Father Coughlin?

Criticism of Radio Priest Ignored Work of 11 Years

His Excellency the Most Reverend Edward Mooney, archbishop of Detroit, does not want to be known as the person responsible for Father Coughlin's silence.

His Excellency is insisting in many quarters that Father Coughlin's determination to refrain from broadcasting was his independent decision.

We fear, however, that all the protestations made by the archbishop, as he tries to wash his hands of the Father Coughlin "decision," will be of little avail.

What are the facts?

First Mention Was a Rebuke

The first public statement which the new archbishop made relative to Father Coughlin was one which actually disparaged the priest in the eyes of the American public.

The archbishop went out of his way to chastise Father Coughlin for the use of the word "stupidity." Moreover, **His Excellency failed to recognize one good deed performed by Father Coughlin during the past eleven years** and thereby placed himself in the questionable position of being not only Father Coughlin's superior but also his adverse critic.

Furthermore, in his publicized statement the archbishop indirectly gave his benediction to the C. I. O. when he asserted that no Catholic authority has found anything incompatible between Catholicity and the C. I. O. according to the latter's stated principles. This was a serious rebuke to Father Coughlin who has constantly gone beyond the mere paint and powder of stated principles to find serious fault with the C. I. O. for its official actions.

What Is an "Authority"

Thus the archbishop's public statement tended to create the interpretation that the radio priest and his legitimate ecclesiastical superior were at odds on the morality concerning the most important question of the day. Incidentally, His Excellency's statement very definitely implied **that Father Coughlin is no Catholic authority**; and therefore, not only does **not** represent the opinion of the Church **but is running counter to the opinion of the Church.**

Whether or not the archbishop intended to create such an impression is beside the question. The fact is that he did create that impression in the minds of millions of persons.

From the above facts nothing was left for Father Coughlin to do but to bow to his superior's judgment, or else appear before a microphone as a "black sheep" in the eyes of millions of Catholics and non-Catholics in open contradiction to his lawful superior.

To do this latter was, and is, untenable. To forego broadcasting under these conditions was the only logical step.

Therefore, while it is true that Archbishop Mooney **did not directly order Father Coughlin to suspend his broadcasting activities, indirectly, the archbishop did force Father Coughlin to abandon his broadcasting plans.**

"Threat" Letter To the Editor

In another column there is printed a letter from the Right Reverend Monsignor John M. Doyle, Chancellor of the Detroit archdiocese, to Perrin Schwartz, the former managing editor of **SOCIAL JUSTICE**. This letter, written under the instructions of Archbishop Mooney, insists that **SOCIAL JUSTICE** newspaper will publish a certain contribution submitted by Archbishop Mooney.

The words from this official letter are as follows:

> **"The Archbishop's directions in this matter are given in accordance with papal instructions regarding the supervision which an Ordinary must exercise over publications edited by Catholics within his diocese.**
>
> **"The Archbishop desires that these documents be given to your readers without comment on his part or yours."**

The archbishop, therefore, having recourse to the power bestowed upon him, would force a Catholic lay editor to say thus and so, with the threat, thinly veiled, that some sort of repercussions would be suffered by the editor if thus and so were not said in his newspaper.

By the same power, the archbishop could force Father Coughlin, a cleric, to say thus and so over the radio, or in **SOCIAL JUSTICE**, or to omit saying thus or so.

Permission Denied on C.I.O. Letters

Because His Excellency's interpreted views on the C. I. O. are so foreign to Father Coughlin's views on this same subject, this would mean that the microphone and the newspaper at Royal Oak no longer enjoyed freedom **but would be nothing more than sounding boards for Archbishop Mooney.**

At least it is certain that Father Coughlin could not attack the C. I. O., **because the archbishop has actually withheld his permission for Father Coughlin to publish in pamphlet form the already famous letters "Can Christians Join the C. I. O.?"**

These letters appeared originally in the columns of **SOCIAL JUSTICE** in the months before Archbishop Mooney's assignment to the diocese of Detroit.

What better proof can be offered than the disclosure of this hitherto unrevealed fact?

How ridiculous Father Coughlin would be before a microphone "armed with a powder puff instead of a sword!"

These disclosures are only preliminary to those which may yet have to be made in the pages of **SOCIAL JUSTICE** as this publishing corporation is forced, from time to time, keeping faith with our many thousands of readers, to expose hidden facts.

Editorial Confidences

SOCIAL JUSTICE is not in the hands of "outsiders" but rather **in the care of those whom time has proven that Father Coughlin can trust.**

Far from being an "outsider," Mr. Walter Baertschi of Maumee, Ohio, who heads Social Justice Publishing Co. as the executive editor of **SOCIAL JUSTICE,** needs no introduction to the readers of this paper, **nor to anyone remotely interested in the program of social justice for America.**

As a veteran in "front line action," in every major battle of the National Union for Social Justice, and as National Co-ordinator of Social Justice Councils, Mr. Baertschi is the logical individual to carry on the trusteeship of Father Coughlin's newspaper, as he already is doing with the activity of Social Justice Councils.

Social Justice Counsel In Reply to Archbishop

Monsignor John M. Doyle,
Chancellor Archdiocese of Detroit,
1234 Washington boulevard,
Detroit, Michigan.

On October 18th, 1937, you addressed to Mr. Perrin Schwartz, "Managing Editor—Social Justice," Box 150, Royal Oak, Michigan, a communication which I quote verbatim.

"ARCHDIOCESE OF DETROIT,
1234 Washington boulevard,
Detroit, Mcihigan.
October 18, 1937.

"Office of the Chancellor
"Mr. Perrin Schwartz,
"Managing Editor-Social Justice,
"Box 150,
"Royal Oak, Michigan.

"Dear Sir:

"Following publication of your article 'Why Father Coughlin determined to cancel broadcast contracts' in the October 18th issue of SOCIAL JUSTICE, Archbishop Mooney charges me to direct you to publish in your next issue the exact text of the published statements of Father Coughlin and Archbishop Mooney touching matters referred to in your article. For your guidance I am enclosing a transcript of the documents whose publication the Archbishop thus enjoins. If there is any question that the paragraphs quoted from Father Coughlin's interview of October 4th do not adequately present his expressed thought on the two points raised in the Archbishop's statement of October 7th, you are, of course, at liberty to reproduce his entire interview in an adjoining column.

"This action of the Archbishop is taken with a view to supplying the correcting influence of full information and thus safeguarding your Catholic readers against misleading and disturbing inferences which the Archbishop fears they might, without such full information, draw from your article.

"The Archbishop's directions in this matter are given in accordance with papal instructions regarding the supervision which an Ordinary must exercise over publications edited by Catholics within his diocese.

"The Archbishop desires that these documents be given to your readers without comment on his part or yours. It will suffice to introduce them with this utterly objective assertion: 'Under directions received from Archbishop Mooney, SOCIAL JUSTICE is publishing the text of the following statements which are pertinent to the matters discussed in an article of the Managing Editor in our issue of October 18th.'

"Counting on your wholehearted co-operation to keep perfectly clear an issue of wide interest to your Catholic readers, I am,

"Sincerely Yours,

"JOHN M. DOYLE, Chancellor."

As attorney for Social Justice Publishing Company, I have been directed by the officers of that corporation to reply to this letter.

I beg to inform you that the publication **SOCIAL JUSTICE** is now and always has been published by Social Justice Publishing Company, a corporation chartered under the laws of the state of Michigan, February 13, 1936. It is not and has never been a Catholic publication. The corporation has among its employes Catholics resident within the Archdiocese of Detroit, of whom Mr. Schwartz is one, but these employes are not the publishers of **SOCIAL JUSTICE.**

I am directed to inform you, and through you, His Excellency, The Archbishop of Detroit, that while the columns of **SOCIAL JUSTICE** are open at all times for any contributions which the officers of the corporation feel will be of interest to its readers, the corporation will continue to edit and publish **SOCIAL JUSTICE** without supervision of anyone except its own officers.

It is expected that an early edition of **SOCIAL JUSTICE** will contain the text of the published statement of Father Coughlin of October 4th and the Archbishop's statement under date of October 7th referred to in your letter of October 18th.

Instead, however, of publishing these two statements WITHOUT comment, it is expected that **SOCIAL JUSTICE** will comment upon the fact that it is its earnest hope that the implied indorsement of the C.I.O by his excellency, The Archbishop of Detroit, will not be accepted generally as the view of Catholic Church authorities that there is no "incompatibility" between the doctrines of the Catholic Church and the principles of the C.I.O.

It is inconceivable to the publisher of **SOCIAL JUSTICE** that there can be no "incompatibility" between Catholicity and certain of the principles of the C.I.O. as these principles have been put into action in various parts of the country, including Detroit. The publisher of **SOCIAL JUSTICE** cannot agree there is no "basic opposition in principle" between the Catholic Church and the taking and destruction of the property of others by force; — the flagrant and contemptuous disregard of injunctions and decrees lawfully issued by our duly constituted courts;—inciting to riot, etc.

The publisher of **SOCIAL JUSTICE** believes there is an irreconcilable conflict between the acts of the C.I.O. and the teachings and principles of the Catholic Church, Christianity and Americanism. It expects to devote the columns of its publications, insofar as its humble scope will permit, to focusing the attention of its readers upon this conflict.

I am also directed to convey, through you, the respectful wishes of the officers of the corporation for the good health and happiness of His Excellency, The Archbishop.

Respectfully yours,

PREWITT SEMMES.

Social Justice Presents

Call for Committee of Five Million	**Page 1**
Publisher's Announcement	**Page 1**
How "Red" Is the New Deal?	**Page 8**
Msgr. Ryan's Leftist Associations	**Page 9**
Msgr. Ryan Once Against C.I.O.-ism	**Page 5**
"The Indicator"	**Page 2**
Editorials: "Eyes and Ears"	**Page 4**
Principle Nine of Social Justice	**Page 6**
Activities of Social Justice Councils	**Page 7**
Prof. Frommelt's Success Counsel	**Page 12**
Robert H. Hemphill's Article	**Page 15**
Labor's Peace Negotiations a Flop	**Page 16**
C.I.O. Lays Its Political Plans	**Page 11**
"KNOW AMERICA" Contest	**Page 14**
The People Speak	**Page 13**

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SOCIAL JUSTICE

NATIONAL WEEKLY REVIEW

Founded 1936 by Father Coughlin

Published by The Social Justice Publishing Co.

November 8, 1937 162 **Volume IV. No. 12.**

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PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

The Truth Will Endure

THE news review SOCIAL JUSTICE was founded upon the conviction that the evils which infect our Christian civilization and our capitalist economy must be uprooted or our civilization and our economy will fall as every other great world culture has fallen.

Father Coughlin founded the paper because he knew that no other publication in the United States was free to bring to the people, in detail and without quibbling, the truth about the state of the nation and the world.

SOCIAL JUSTICE has no other reason for being than its mission to seek, behind the publicized events of the day, the hidden, ulterior purposes of the greedy and the powerful who oppress the masses and who are driving the world and our own country, as straight as a bee to its hive, into the bloody cesspool of atheistic Communism.

SOCIAL JUSTICE has never been solicitous about the "finer feelings" of the enemies of freedom and truth whom it has been constrained to expose.

SOCIAL JUSTICE has never counted the cost of antagonizing interests which must not only be antagonized, but routed, if our children and our children's children are to enjoy the opportunities and the liberties which we of the present generation have enjoyed.

SOCIAL JUSTICE has never wavered in its pursuit of the truth behind the promulgated falsehood, and has never hesitated to set down that truth in plain language so that the man or woman who formerly knew that "something" was wrong may now know WHAT is wrong and as a citizen may confidently act accordingly.

SOCIAL JUSTICE has no other mission than to broadcast the truth; it has no overlords to placate; it has no "natural area of circulation" to cajole.

SOCIAL JUSTICE is not a money making venture; it could never have existed until Father Coughlin's voice, ringing across the nation with what millions of Americans considered the unvarnished facts, attracted a large group of people who wanted a reliable source of factual and honest information.

SOCIAL JUSTICE will continue publication, fearlessly and unrestrainedly, as long as truth-seekers continue to express their desire for the interpretations of the events of the day to be found in these columns.

SOCIAL JUSTICE has no anxiety, as it breasts the storm which has blown up around it, but the anxiety uncompromisingly to tell the truth.

Magna est veritas et prevalebit. The truth is mighty and it will endure.

"The Letter Destroyeth"

AS SOCIAL JUSTICE launches into the future, beset by new and unanticipated adversaries, the editorial staff wishes to project a radio beam whereby its readers may wing their way unerringly through the storms that presumably will continue to rage along their course.

It has been said that "the spirit of the law enliveneth, but the letter of the law destroyeth."

Democratic government is in jeopardy in America today because legislatures, courts, and executives, serving the interests of privileged groups rather than the "general welfare," have set the letter of the Constitution against the saving spirit of the Constitution.

The inspired purposes of the founding fathers have been repeatedly thwarted by those who distorted the words of the founding fathers to serve ulterior purposes.

When a man insists that you direct your interest meticulously to his words, be forewarned that he probably wants to deceive you as to **his meaning.**

He is probably resorting to the ancient strategy of deceit which uses **the letter of the law to destroy the spirit of the law.**

We ask our readers to bear constantly in mind this warning and the principle upon which it is based. If they do so, many events will be perfectly clear to them that otherwise would be confusing or misleading.

The influences which have for the time effectively silenced the radio voice of Father Coughlin—which have nullified the sixteen principles of social justice without ever calling them in question—and which have connived at thwarting the constitutional privilege of SOCIAL JUSTICE to print what it chooses, within the laws of the nation—these influences have striven to make these columns **a vehicle for playing the letter against the spirit.**

A widely publicized letter which was received by the former editor of SOCIAL JUSTICE said in part:

> "The Archbishop desires that these documents (Archbishop Mooney's and Father Coughlin's public statements) be given to your readers **without comment** on his part or yours."

In other words, the desire is to create the impression that **what was said publicly is the whole story of Father Coughlin's retirement from broadcasting.**

As long as men with well-known political "sympathies" (such as Dr. John A. Ryan) continue, without rebuke or correction, to make such public statements as the following:

"To avert a crisis which I am certain would have resulted **had Father Coughlin been permitted to continue with his series of radio broadcast**"—as long as that continues and longer, SOCIAL JUSTICE refuses to be gagged or to be made a medium of promulgating "the word in distinction to the spirit" of any statement.

Although mere words can become mountainous barriers to the progress of Social Justice, they will not be permitted to adulterate the columns of this paper.

"What are you reading, my Lord?" Hamlet was asked.

He replied with supremely dramatic distaste:

"Words, words, words!"

A Pledge

WE know not how long SOCIAL JUSTICE may be compelled to breast the storms of growing opposition.

We do know, however, and we hereby make a solemn pledge to our readers that SOCIAL JUSTICE will continue to bring, to the hundreds of thousands of homes which have welcomed it for nearly two years and which have been the unfailing inspiration of its editors, the facts behind the public drama of our national life.

The freedom of the press is still a foundation stone of the liberty which made our republic the greatest nation of all history.

Furthermore, SOCIAL JUSTICE will be produced each week by men who have enjoyed the privilege of years of association with Father Coughlin and who have no other motive than to continue the work to which he dedicated his life.

EYES and EARS

By Mark Meechan

YOU can always attract the public by starting a fight, but generally you don't accomplish anything as a result of the public interest you arouse.

American labor is beginning to learn that simple truth.

Labor has never enjoyed so much publicity as it has received since John L. Lewis started the fight which involves the entire realm of American organized labor.

The individual laboring man, who supplies the sinews of war (dues), is deriving no benefit from the verbal battling of the big-salaried labor leaders.

As a matter of fact many of the men in the ranks of both great labor organizations are beginning to feel that there is developing throughout the nation a pronounced loss of public respect for organized labor.

The interests of the laboring population, of course, are unified and definite. Labor will regain and hold the respect which once attended the guilds of the Middle Ages, when organized labor demonstrates an honest disposition equitably to protect the individual laboring man and then to work in harmony with the other classes of the people with whom labor must collaborate if society is ever to regain its balance and its ability to progress.

Labor must find some basis for united action soon or the individual dues-paying laboring man (craft or mass) will find himself in a worse plight than he was in the "laissez faire" era of the '20's and the pre-'20's.

As the situation stands today, the great over-lords of labor are growing greater (in terms of publicity and, presumably, income) while the little man, who contributes the "drive back of the piston," is growing less and less (in income as well as in social importance).

* * *

What sanity, the laboring man is beginning to ask, is there in the calling of a peace conference only to stage a new and more bitter warfare?

The answer is, of course, that there is no discoverable sanity in the travesty on a peace conference that is dragging itself out in Washington before the eyes of the nation.

The parties to this conference came to it, according to all appearances, with closed minds and sealed orders either to take over the enemy or sow the seeds of greater hatred and deadlier strife.

(Continued on Page 10)

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Msgr. Ryan Scored Acts of C. I. O.

Early Work of Priest Shows Union's Evils

Actions, Not Aims, Should Form Basis for Judgment of Unions, Said New Deal Cleric

Monsignor John A. Ryan, who acquired public renown through his frequent and unpleasant utterances against the Rev. Charles E. Coughlin, achieved his real standing among students of his faith as a teacher and writer on the "moral aspects of labor."

Whatever may be his personal views concerning the subject of money and Father Coughlin's sixteen principles of social justice (which express in condensed form the two great encyclicals, "Rerum Novarum," 1891, and "Quadragesimo Anno," 1931), and regardless of his recent plea for sympathy with radicalism in the C. I. O., the Monsignor's earlier writings on the moral aspects of labor show, as definitely as has **SOCIAL JUSTICE**, that the principles and **more specifically the practices** of the C.I.O., leftist-controlled vertical labor union, are incompatible with the moral ethics of Christianity.

Didn't Know About Leo XIII in 1910

In 1910—nineteen years after the publication of "Rerum Novarum" — **the greatest labor treatise ever written,** Msgr. Ryan undertook to state officially in the "Catholic Encyclopedia," the teachings of his Church on "Labor Unions and Strikes." He added to this a lengthy bibliography, **without so much as a single reference to the great labor encyclical of Leo XIII!**

Since that time, however, Father Coughlin brought the unused encyclical to the radio loud speakers in millions of American homes and Pope Pius XI wrote "Quadragesimo Anno," commemorating the fortieth anniversary of "Rerum Novarum." Msgr. Ryan has now read the encyclicals and makes frequent reference to both pontifical letters in his speeches.

Although he made no use of Pope Leo's encyclical in his writing, the Monsignor's statements coincide with it, and stand as an indictment of the C. I. O., as it today stalks through industry, **daring to pause in its path of destruction—to seek an endorsement for its havoc from the clergy of the Catholic Church.**

Says Unions Must Obey Law

Concerning the moral aspects of labor unions, Msgr. Ryan wrote:

"The two general aims, ends, or objects of the union are mutual insurance and better conditions of employment. In any specific instance a union is justified in seeking advantages, whether of wages, hours or other conditions, **only when these are in accord with the law of right.**

"If its members are already receiving all that they are morally entitled to, they of course do wrong when they use the power of their organization to extort more.

"For, contrary to the prevailing conceptions and the too frequent practice of the last century, **there is an element of justice in the labor contract,** and when either party deliberately ignores this factor, its aim is to that extent immoral. This is as true of an organization as of an individual.

"Though good in its constitution and end, the union might possibly be immoral on account of the disproportionate amount of evil to which it leads.

Must Be Judged On Results, He Said

"It is quite possible that individual unions are sometimes immoral, and as such forbidden to conscientious workingmen, because the organization does more harm than good.

"While the union itself may be morally lawful, many of its actions may be unlawful.

"In the case of the labor union, the greater part of the moral condemnation that is pronounced has reference neither to its constitution, its general aims, nor its net results, **but to its actions."**

As for the strike, the moral aspects of which do not change with time, the monsignor writes:

"It cannot be condemned absolutely, but it is an extreme method and ought not to be employed unless certain grave conditions are verified.

"Before a strike can be justified objectively:

"The advantage which is sought by the workers must be one to which they have a lawful or equitable claim;

"A peaceful solution of the difficulty must have been tried and found ineffective;

"The grievances must outweigh the evil results that are likely to follow from the strike;

"There must be good grounds for hoping that the strike will be successful.

Good Unions Reduce Strikes

"One of the good effects of well-established unions has been to lessen the number of strikes and to moderate their excesses and abuses.

"Violence is usually based on the claim that the laborer has a right to his job, or that he has at least the right to decent conditions of employment, and consequently that he may use this force to protect this right against the unjust aggression of the man who has usurped it.

"At most the right to a job is the right to continue economic relations with a particular employer. **It is a right to liberty, rather than to property; a right to pursue rather than a right to possess.** Consequently it may be violated as truly as the right to patronage is violated by an unjust boycott.

"The right of the strikers to their jobs is not valid against other workers who are in grave need. For example, if the latter (strike-breakers) cannot without great difficulty find employment elsewhere, they will offend neither against charity nor justice when they take the places of the former (strikers); for they, no less than the strikers have a right to seek and obtain a livelihood on reasonable terms.

"If the employer is willing to treat the employes justly, they do wrong to strike, and their right to their jobs would seem, generally speaking, to be forfeited by such conduct.

"On the other hand, if the new men submit to unjust conditions, **at least if they consent to work for less than living wages,** they commit an illicit action, and consequently use immoral means to prevent the old employes from obtaining an advantage that they have a right to seek.

"As against the employer **the strikers have no right to destroy his property;** for this is lawful only as one of the extreme measures of war, and **a strike, no matter how just, has not the moral standing of a just war.** As against the men who take the places of the strikers, no violence is lawful when they are justified by their own needs.

"It is certain that the good effects to be obtained through the use of violence are practically never sufficient to outweigh the evil effects; for the benefits that labor would thus secure, are insignificant compared with the social disorder and anarchy through which they would be obtained.

"The interest and rights of a class must yield before the interest and rights of a community."

"The good effects to be obtained through the use of violence are practically never sufficient to outweigh the evil effects; for the benefits that labor would thus secure, are insignificant compared with the social disorder and anarchy through which they would be obtained."

C. I. O. Acts Refute Ryan on 7 Counts

SOCIAL JUSTICE would like to compare the actions of the C. I. O. to the moral rights of the labor union, as given by Msgr. Ryan.

1. "If its (the union's) members are already receiving all that they are morally entitled to, they do wrong when they use the power of their organization to extort more."

The C. I. O. walked into Michigan's auto factories, where men working five days a week, were receiving a wage of $6 daily (which approached the country's maximum for unskilled labor), demanded that operations cease until its members (the minority) were given sole bargaining "rights" for all the employes.

2. "The advantage which is sought by the workers must be one to which they have a lawful or equitable claim."

What of equity or law can be found in the C. I. O.'s claims to the power to speak for every man with a job, to determine for the man who founded his business, just whom he shall hire and fire, how he shall act, and finally to **"take over the factories and run them" themselves?**

Surprise Favored C. I. O. Procedure

3. "A peaceful solution to the difficulty must have been tried and found inaffective."

Characteristic of the C. I. O. has been its strike tactics—planned with all the secrecy and under-cover maneuvering of a surprise party. Far from seeking a peaceful solution before calling the strike, most C. I. O. strikes are called before presenting the workers' grievances to anyone.

4. "The grievance must outweigh the evil results that are likely to follow from the strike."

C. I. O. men's wives and children are still feeling the evil results of deprivation which their families endured **because the employers refused to turn over the workers and the factories to John L. Lewis-C. I. O. supervision (their grievance).**

5. "One of the good effects of well-established unions has been to lessen the number of strikes and to moderate their excesses and abuses."

One of the bad effects of the C. I. O. has been to increase the number of strikes and to encourage excesses, abuses, intimidation, and violence of every sort.

6. The right to a job "is a right to liberty rather than to property . . . As against the employer, the strikers have no right to destroy his property."

How entirely out of agreement with this principle were the actions of the C. I. O. in assuming along with their right to a job, the "right" to strike while holding the employers' property for ransom. Countless Michigan employers have testified to the destruction of their property by the sit-down strikers on the approval of the C. I. O.

7. "The interests and rights of a class must yield before the interest and rights of the community."

To this the citizens of Saginaw and Flint, Mich., append a hearty "Amen" as they recall the general strikes called by the U. A. W. (one of the C. I. O.'s biggest unions) in their communities last spring—when homes, farms, hospitals, offices and factories were deprived of water, gas, electricity and communication services while this small group let its interests plague an entire community.

By Their Fruits We May Know Them!

We see from experience, as Msgr. Ryan has explained, that "in the case of the labor union, the greater part of the moral condemnation that is pronounced has reference **neither to its constitution, its general aims, nor its net results (nor for that matter, to its publicly stated principles) BUT TO ITS ACTIONS."**

That same sentence has been paraphrased by the First Teacher of Christian principles.

"A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Wherefore, by their fruits you shall know them."

That many are hostile to Father Coughlin and his principles is understandable. A principle which opposes an existing evil, will logically have as its enemies, that evil's beneficiaries.

It is conceivable that some, unable to comprehend the idea of a champion of justice merely for justice's sake, jump to the conclusion that there must somewhere be some suspicious hidden motive which prompts such staunch support of a principle.

But it is neither conceivable nor understandable nor rational that a Catholic, whether he be a supporter of the principles of social justice as contained in the encyclicals, or whether he accept Msgr. Ryan's word for it that Father Coughlin is 90 per cent wrong, can endorse or commend the C. I. O.

For Catholics to deny both Father Coughlin's factual proofs of its un-Christianity, and the condemnation of the C. I. O. given above by Msgr. Ryan, is incompatible, not with Christianity, but with reason.

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Message to Councils

Principle Nine of Social Justice

CONTINUING our discussion of the sixteen principles that go to make up the comprehensive program of Social Justice, we now come to the ninth namely, **"We believe in the cost of production plus a fair profit for the farmer."**

It is universally observed that since 1920, our agricultural class was and is compelled to operate at a loss. Despite promises to the contrary made by members of the present administration to the farmers, the Frazier-Lemke Bill, which aimed at reducing this principle to practice, was consistently opposed by the present federal government. The New Deal appears content to deceive the farmer with a hypodermic needle of doles, thereby hoping to assuage the economic pains of 30 million tillers of the soil instead of removing the causes which create their poverty.

It is inconceivable how millions of farmers patiently suffer the economic hoaxing of the A.A.A. while, like so many mice, they are being trapped by the baited cheese of disastrous doles—doles which cannot last, doles which must be repaid doubly by their children, doles which are aimed to destroy the solidarity which must exist between the farm and the city in a democratic nation.

SOCIAL JUSTICE has consistently advocated that the burden of injustice be removed from the farmers in this nation. It will still continue to advocate **"production at a profit"** for the farmer. Never will it be content, however, to propose the principle of "destruction at a profit," for the farmer. Never will it be satisfied to cry "Amen" to a sham battle which is being waged by a group of federal executives who have pledged themselves to sustain the plutocratic system of economic slavery, better known as modern capitalism.

During 1934 and 1935, **SOCIAL JUSTICE** opposed the activities of "Tugwell-ism" which is the new dictionary word for destroying ourselves into prosperity—plowing under cotton and corn, slaughtering pigs and throwing their carcasses into the Mississippi river, and restricting the production of potatoes, not because there is too much to eat or too much to wear, but because there is a man-made, purposeful shortage of purchasing power, of money, while a negligent government hoards more than $12-billion of gold and silver in the treasury vaults.

In 1937, it will oppose the same plan under a new name: Crop control. All this really means is crop restriction. It was so raw destroying the foodstuffs, that public reaction set in. So now, instead of permitting nature to fructify as commanded by God, instead of plowing under the fields and slaughtering the beasts, they restrict their growth. They term it euphoniously "crop control." It is still the same sinful procedure under a new garb. Why restrict the fruits of nature when there are millions starving and hungry? The private coiners of money would rather restrict foodstuffs than give the people an honest money system and purchasing power to enable them to consume the benefits of forest and field and mine.

Before any effective legislation can be drafted to aid the farmer, however, it first becomes necessary to dispel some of the mental inhibitions and complexes which characterize current thought on the agricultural problem. Most deadly of all of these complexes, because it is the most fallacious and most persistent, is what properly has been called the "surplus complex."

THE plain truth is there is not, there never was, and the doubt is justified that there ever will be, such a thing as an enduring surplus of any basic food commodity!

We produce seasonal surpluses in every normal crop year. Occasionally we produce periodical surpluses in years of flush yields.

But a depleted livestock industry, empty cribs, bins, and warehouses only recently filled from this year's production afford eloquent testimony that there is not now and that there never was an enduring surplus of any farm crop.

Nevertheless, the fiction concerning surpluses still persists—both in and out of government. Accurate figures from the Agricultural Year Book prove a steady decrease in the production record of corn, oats and wheat, as well as beef, mutton, pork and veal.

According to information submitted to the sub-committee of the United States Senate Committee on Agriculture in a hearing at Souix City, Iowa, on October 18, 19, and 20, 1937, another bugaboo that interferes with clear thinking and which blocks the pathway to sound conclusions concerns the relationship between production and price. This bugaboo seems to be joined to the surplus complex like a Siamese twin.

In addition to reliable figures, if any additional information is needed to dispel the bogey that prices can be controlled, up or down, by decreasing or increasing production, it is only necessary to recite the fact that after five years of progressive acreage reduction, oats are selling for 20 cents per bushel, the price of cotton is being sustained by means of federal loans and the price of corn threatens to tumble to ruinous levels unless it is supported by a similar employment of credit.

The cold facts about production and price are enough to condemn the philosophy of controlled scarcity in the mind of any reasonable individual.

Since the curtailment policy was set up, this country has experienced two disastrous droughts and numerous reductions in the tariff; as a result a constantly increasing volume of imports of competitive and substitute farm products has poured across our borders. We know from the official records of the Commissioner of Customs that each dollar's worth of competitive imports displaces three dollars' worth of domestic products.

The farmers have always been the weakest group in any economy in times of crisis because of the lack of surplus earnings to tide them over. Except in the very young countries, the very nature of things causes the farmer to be poor. During the World war, the farmers of this and the other major countries were placed on a pedestal created by "fake money prosperity." After the war, they found it was built on the sands of destruction, based on death and shell-holes and not on constructive purposes.

With the international market for farm products slowly, but surely dying, on account of the private control of money and credit, few have the sane courage to face the facts. Instead they look for painless cure-alls in the present agricultural crises. Instead of educating the American farmer to the bald truth that he faces a most serious economic crises, the farmer has had dinned into him, since the summer of 1932, that he is the fair-haired boy and that he faces a long period of prosperity because politicians, kindly to his cause, are running and will continue to run the show in Washington. Neither has the Republican nor Democratic party made the slightest attempt to prepare the farmer for a diet of "bread," instead they have promised and given him the poisoned "cake" of doles; but the real truth of the matter is he must prepare for a much lower standard of living than that to which he has been accustomed.

THE time has come when we must start to apply some of the lessons that we have learned — or should have learned—from the book of experience wherein is recorded the sorry record of our future and often stupid efforts to promote agricultural recovery.

One of the most alarming of the adverse results growing out of present policies is the political and pressure-group tendency that has been assumed by the governmental bureaucracy established to administer them.

On more than one occasion the Soil Conservation Service has sent its employes and sympathizers to harass the meetings of other organizations and to question the motives of men and organizations that sponsor any but administration ideas.

They have publicly condemned the acts and misrepresented the purposes and motives of members to the American Congress.

Favored farm organizations have chiseled on the administrative funds. There is more discord and dissension among farmers and more intense rivalry between farm organizations today than at any other time in our history.

Notwithstanding such a record of failure behind the administrative group, the A.A.A. bureaucracy is asking Congress for more power to force compliance with crop control programs.

The acreage formerly devoted to cotton has been reduced 25 per cent, that of wheat 20 per cent; and that of corn about 15 per cent. Yet, today, the Department of Agriculture is asking for further reductions of cotton, wheat, and corn acreage.

Where will it end? Is the economic position gradually approaching the peasant, or near peasant status! These are only some of the dire consequences to the national safety resulting from these mistaken policies.

MEMBERS of Social Justice Councils: In the name of the inarticulate millions of farmers who are being decoyed to ruin with the mirage of doles, in the name of the small business men and great middle class of Americans who are being steadily liquidated, we ask you to unite and stop this march to ruin.

The present agricultural policies reflect the scarcity complex and misconceptions concerning the farmers of America. They are subversive in objective and method to sound economy and, therefore, inimical to the welfare and security of our people.

The city dweller and the farmer must unite in the battle against the vicious interests who are instigating these economic fallacies. Certainly the farmers of this nation who depend upon the representatives from the city precincts to support their just legislation must realize that the laborers who elect city representatives for Congress reluctantly are paying the price from their slavish wages to help maintain a policy of destroying ourselves into prosperity.

The cost of city living has risen abnormally above the possibilities of the pay envelope. Processing taxes and sales taxes are souring the city laborers and his family on the dole policy for the farmer, just as the doles for the idle city folks are souring the farmers on the city congressional representatives.

Certainly the farmers of the United States, who long since have been recognized as God-fearing men, must kneel in amazement before their Creator Who commanded them and their fields to increase and multiply and Who taught them, through the lips of Jesus Christ, that heaven-born prayer which says "Give us this day our daily bread"—a prayer that is officially dishonored when we cast the God-given bread back into the face of the Creator.

With this policy of unnecessary doles and sinful destruction, the principles of social justice do not coincide. We shall ever stand opposed to it.

The Frazier-Lemke Bill is a sane method and piece of legislation to relieve the unjust burdens oppressing the farmers today, but it was stilettoed in Congress on instructions from high places.

We ask members of Social Justice Councils whether they desire us to become a faltering spokesman, untrue to our Christian philosophy and untrue to the hundreds of thousands of persons who subscribe to this paper and the millions who read it who subscribe to our tenets, or do wish us to speak the truth as we know it?

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Each Contest Entry Aid to Fr. Coughlin

Let every follower of Father Coughlin now ask himself or herself this question: **is the greatest leader of social justice this nation or any other nation has ever known to be hog-tied, quieted, hushed up?** Is that mellifluent voice which has caused trembling among parasites who batten on the sufferings of the poor to be silenced UNLESS it speaks through censored channels?

These questions, it would seem, must be answered in the affirmative unless an engufing wave of support and protest now comes forward to demand that America's outstanding advocate of fair-play in economic and social life be given a free voice over the air-waves of the nation.

There are many ways in which this demand and protest can be made manifest, and one of them is through the medium of the **"KNOW AMERICA" Contest.** The initial purpose of this great competition was education of SOCIAL JUSTICE readers in the affairs of our country with special bearing on the requisites of social justice. The contest now assumes a far more important function. It is another vehicle through which the principles for which Father Coughlin has fought for years may be brought to the serious consideration of new advocates.

Paper Is Voice For Fr. Coughlin

This weekly newspaper, SOCIAL JUSTICE is the national gazetteer of the thoughts, essays and pronouncements of Father Coughlin on social justice. ***It will always so remain.*** It will continue to hold high in print the torch of righteousness in national economic life, just as Father Coughlin has done for 11 years over the radio. But SOCIAL JUSTICE and the millions who **BELIEVE** in social justice principles **NEED** the verbal power of Father Coughlin so that the humane message may go out to the largest possible number of Americans.

By entering the **"KNOW AMERICA" Contest** during these final weeks you are giving substantial aid to the great cause which might be lost unless rapid and concerted action is given. When you enter the contest you must, under the rules, obtain one yearly subscriber to SOCIAL JUSTICE at $2 per year, or two six-months subscriptions of $1 each. With every reader of this weekly entering the competition during these last weeks and obtaining **NEW READERS** the result will be a tremendous boon towards helping to bring Father Coughlin back to the air-waves with freedom to spread social justice as he has done for all those years.

Easy to Enter America Contest

The time for sudden action is here. In order to bring about the maximum result in the shortest possible time, the co-operation of every reader of SOCIAL JUSTICE is necessary.

It is easy for you to become a contestant. You merely clip out and fill in the Past Pictures Coupon in today's contest announcement (on page 14). Send it to the Contest Editor and within a few days you will receive all picture-questions which have appeared in the contest thus far. Then, when you have all of them before you, go to work for an hour or so and set down what you think are the best and most appropriate answers to the 50 simple questions on your America.

There is little time to delay. The great competition is fast drawing to a close—and **WE WANT FATHER COUGHLIN ON THE AIR—FREE—BY CHRISTMAS!**

Activity of Social Justice Councils

Many requests for announcements of events in the columns of SOCIAL JUSTICE reach the editorial office too late for publication before the time scheduled for the affair. Please understand that we do not throw these announcements away; but the necessity of caring for our huge circulation with the limited facilities at our command compells the establishment of a two weeks deadline. Notice of Council activities should reach the editorial office, therefore, **two weeks before the desired publication.** We realize that committee details often are not perfected that far in advance; but, on the other hand, the item for SOCIAL JUSTICE is often overlooked in the early stages of the plans and comes on to us as a sort of afterthought on the part of those in charge. The blame for this delay is then, unfairly, put upon the staff of SOCIAL JUSTICE for failing to co-operate. We want your news but send it early.

Make Note Of These Meetings

Social Justice Council Collingwood No. 1 meets every first and third Wednesday of each month at St. Joseph School, East 144 Street and St. Claire Avenue at 8: p. m. Joe McAndrews is moderator; and Agnes Stanton Bolt, 939 East 144 Street, is secretary.

The Jefferson Gravois Social Justice Club of St. Louis, Mo., meets the first Wednesday of each month at Wekerles Hall, 2612a South Jefferson. Current and back copies of SOCIAL JUSTICE can be obtained from A. W. Sauerburger, 2725 Arsenal, who handles them for the club.

Live Detroiters Form New Council

A few months ago a number of faithful ones of the old N. U. S. J. units of District 15 assembled at Royal Oak to assure Father Coughlin that the Detroiters intended to form a lively Social Justice Council. The name "Constitution" Council was selected and a set of officers chosen from the loyal membership, headed by Thomas Kent as moderator. Jerry C. Casey is corresponding secretary. Women of the newly formed Council held a bake sale which raised $50 for Father Coughlin's broadcasting when it is resumed, and this sum is to be increased by proceeds from a dance being sponsored for November 13.

Correction

Announcements for the Philadelphia birthday ball inadvertently gave the name of Dr. Edward M. Walsh, secretary to the moderator, instead of John V. Leinmiller as chairman for the very successful affair. SOCIAL JUSTICE regrets the error.

A Social Justice Message From New Jersey Councils

If Social Justice Council organizers in other states find it difficult to form Councils they should know of the obstacles encountered in New Jersey. In the estimation of thousands, New Jersey is the worst and hardest nut to crack, but we still keep on hammering away, hoping that some day our efforts will have accomplished something.

At the time the National Union for Social Justice was "put to sleep," the faithful organized a Social Justice League in the 8th Congressional District of New Jersey, until such a time as Father Coughlin called us to service again. During this time we held meetings, teaching and preparing our members for the future. We have slowly but steadily gained ground. We find that the teachings of social justice are not quickly accepted by the average citizen, as he fails to recognize where the responsibility should be placed for our present day ills. Furthermore, he primarily gathers his news from one or the other biased daily papers and eccepts that viewpoint as final.

Many Councils have since been formed out of our Social Justice League of the 8th Congressional District.

The forming of Councils has required persistent work and effort and by talking social justice to all with whom we come in contact. Increasing the sale of SOCIAL JUSTICE papers is also another big factor. In this respect we have made a drive to contact pastors of all churches, to have SOCIAL JUSTICE sold in, or outside the church. Although we have only recently started on this phase of our work, so far our committee has been granted this permission by five pastors as well as the chief of police of Paterson.

Another part of our program is to place SOCIAL JUSTICE on all newsstands and we have many stands that take it weekly in Paterson and surrounding communities. In one instance a news dealer was approached and asked if he would sell SOCIAL JUSTICE. He said, "No, I don't think so—people are funny." When asked to explain he didn't know how, but I knew what he meant. After a little conversation he agreed to take five copies at no expense to him if they were not sold. **Upon checking up the following week, it was found that he had sold the five copies and was quite willing to accept a larger quantity.**

Another time, three copies were given to a 9 year old lad to be sold outside a church. These he easily sold and the following week found ready sale for 10 copies. This naturally has greatly encouraged the boy and he is constantly on the alert to increase his sales.

Friends of social justice, this kind of work can be done all over the country, **in your community,** as well as ours. Before people join Councils or any organization, they want to know something of it, and there is no better way for anyone to know the aims and purposes of the Social Justice Councils than through the paper, SOCIAL JUSTICE.

When people understand what Christianity means, we will no longer be faced with turmoil, hunger, strife, and dissatisfaction, such as exists at the present time. It is duty (and that of the clergy) to teach true Christianity and see that its principles are enacted.

We have come to the turning—Christianity or Communism—If social justice fails, so will Christianity, because social justice is founded on the teachings of Jesus Christ. It is sincerely hoped that all true Americans must help shoulder some of the work and not leave it for a few. In numbers there is strength providing they are honestly and sincerely for the cause.

Friends of social justice, our ranks are increasing, not decreasing, so keep up your fighting spirit!

Remember, Christianity or Communism—which shall it be:

Democracy or Dictatorship
Liberty or Shackles
Happiness or Sorrow
Freed or The Stone Wall

It is the duty of every true American citizen to help **save America and the people's Constitutional Rights!**

—Lawrence J. Platt.
Clifton, N. J.

Telling Truth His Only Sin

Letter in Detroit News:

"To the Editor: It seems to me that Archbishop Mooney used a rather filmsy excuse to curb the good work Father Coughlin was doing on the radio. Now the people must be deprived of his keen analysis of the political situation. Evidently Father Coughlin's only sin was the sin of discovering the truth and revealing it to the world.

"Last summer I made a trip through Europe, and there on the wall of a humble cottage in a certain country, I saw a picture of Father Coughlin. I asked the woman why she was so interested in Father Coughlin and she replied, 'Because he is the one man who always tells the truth.'

"God will bless you and keep you, Father Coughlin, when everything else is forgotten. The monument you have built in Royal Oak will survive the centuries.

"—Justice."

"America Should Never Forget"

From the Southern Cross
San Diego, Calif.:

"In America one priest caught the popular imagination and, more than any other one man, accomplished the noble task of entering the minds and hearts of countless thousands and planting there priceless truths which, **otherwise, they might never have heard. America should never forget this great service of Father Coughlin.**

"Father Coughlin is a faithful priest, a gifted orator but, unfortunately, not gifted with the faculty of saying hard things in a nice way. . . .

"No more intrepid defender of the rights of the poor and the workingman nor more fearless censor of the sins of the social order, graces the American episcopate than Archbishop Mooney of Detroit. ***Archbishop and priest stand for the same thing.*** Therefore, it cannot be said that Archbishop Mooney is afraid of what Father Coughlin would say, but the way in which he might say it."

They Sell SOCIAL JUSTICE

Back numbers of SOCIAL JUSTICE and the current editions of this live national news weekly may be obtained from the following dealers:

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How "Red" Is the New Deal?

Red Record of New Deal Shows Progress Made by Communist "Cause" Here

Personnel and Programs Sponsor Socialization Of America as Planned By Marx and Engels

Is the New Deal "red"? This question, hurled against the present administration is made the subject of Elizabeth Dilling's recent book, **"The Roosevelt Red Record and Its Background."**

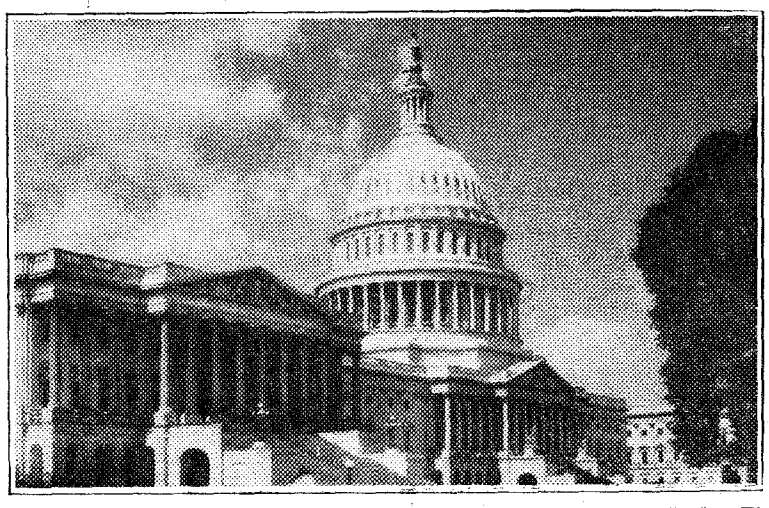
It is a companion volume to her sensational **"Red Network,"** published in 1934, which lists factually the numerous Communist organizations in this country and their leaders, as well as the activities of others in advancing the "leftist" front.

"The Roosevelt Red Record" contains a more recent report of these activities, and takes the reader through the "red" aspects of the present administration. The author believes that President Roosevelt himself, is not deliberately and wilfully a party to the destruction which his administration is bringing about.

"It is my personal surmise," she remarks, "that Roosevelt is merely an ambitious rich man's son, eager for honors and dictatorial power and flattered with the idea that his 'reign' is a beneficent one, and that he has been promised enjoyment of the presidential plum and still more power if he continues to 'behave.' If he but takes the time to smile for publicity cameras, and to deliver some prepared radio speeches in a warm, fireside manner, the red ruling clique running him and the government with his full approval and co-operation are well satisfied. The program goes on with or without him. Whatever he says now, or has said in the past, can be reversed at the will of the powers-behind-the-smile. Meanwhile, he has time and leisure, such as only retired plutocrats usually have, to fish, cruise on millionaires' yachts, and vacation constantly.

"However, a study of the personnel and program of the radical Conference for Progressive Political Action, that group of Bolshevik-minded men who have been working effectively for years to socialize America by legislation and propaganda and who are backing President Roosevelt, whether they label themselves for convenience 'New Deal Democrats' or 'Progressive Republicans'; a study of the program of the Communist Manifesto, the 'Bible' of Communism-Socialism, and its rules for communizing a state, written by Karl Marx and Friedrich Engels in 1848; a study of the Socialist and Communist party platforms compared with New Deal legislation and achievement; a study of the red affiliation of Mrs. Roosevelt and of the New Deal appointees of the president; a study of the use of government funds for the purpose of aiding the red cause and stifling opposition—**these studies will convince any intelligent person that America is facing a crisis in its history.**"

"The Roosevelt Red Record and Its Background" by Elizabeth Dilling, is published by the author, 53 West Jackson Boulevard, Chicago. Consisting of 439 pages of facts, names and figures, the book serves with its companion volume, the Red Network, to give an enlightening story of what Communism is doing in America.



Madame Perkins Prefers to See Marx a Reality

Not content with generic references to the red aspect, Mrs. Dilling's book goes on to name specific persons and activities in the administration which are definitely "red."

She tells an interesting little story on Miss Perkins, Secretary of Labor, who has been much in the news for granting eleventh hour stays to aliens about to be deported for anarchy.

A news dispatch reported a meeting in New York at which "Miss Perkins outlined provisions in the Social Security bill for old age pensions, unemployment insurance, and unprotected children. . . At the end of her address she consented to answer questions.

"A young woman asked: 'Have you read Karl Marx's Communist Manifesto?'

"Before Miss Perkins could answer, the young woman said:

"'Karl Marx's Manifesto, page 30, proposes the same program that you have just outlined. How can you support such a program when you know that it is the Communist program of Karl Marx?'

"'I am supporting it,' Miss Perkins replied, 'Because I'd rather see it a reality than on page 30!'"

Which Is Your Attitude?

The book's author divides the New Deal critics, favorable and unfavorable, into four classifications. Their opinion of the man who personifies the New Deal is naturally a determining factor in their criticism of the administration. These four attitudes of mind on the subject are classified:

1. "The attitude of the 'man in the street,' who knows, who thinks, and cares less about the international conspiracies of Marxian Communism-Socialism than he does about Greek syntax. He accepts the President at his face value, admires his winning smile, splendid voice, confident delivery, and assuring promises, and trusts that his extraordinary expenditures are just what the country needs to carry it toward renewed prosperity.

"Any features of the New Deal to which he objects he blames on the 'crack-brained brain-trusters' surrounding the President, but objects to having any blame or responsibility attached to the President himself for appointing these 'brain-trusters' and choosing close personal association with them. Though supposedly outwitted, out-maneuvered, and taken in by these reds, the President remains, in his opinion, a strong dependable leader of sound judgment.

Radicals Praise New Deal Aid

2. "The attitude of the radical, who understands exactly what the President is doing and who either praises him or 'smoke screens' for him because he has achieved more of the revolutionary Socialist program in a few months than all of the American reds combined have in years, or else assails him because he does not go all the way at once, hoist the red flag over the White House, and proclaim a Soviet America. The latter follow the 'leftist line' of the Communist party and their close associates, although at the Comintern (Communist International) Congress in Moscow, August 15, 1935, Dimitroff, Secretary of the Communist International, urged support of Roosevelt as against his opponents.

"The Socialist-controlled unions, (The United Textile Workers, the International Ladies Garment Workers Union, the Amalgamated Clothing Workers, etc., now part of the C. I. O.) in 1936 formed a 'Labor's Non-Partisan League' to work for the re-election of Roosevelt, hinting that this bloc is to become the nucleus of the Farmer-Labor party advocated by the Communist party

(Continued on Page 10)

The New Deal and the Communist Manifesto

The **"Red Record"** compares the Communist Manifesto of Marx and Engels with the present trend of events in America during the Roosevelt administration.

1. "Abolition of all property in land and application of all rents of land to public purposes."—Manifesto, page 30.

Roosevelt's tremendous and ever-mounting taxation for seemingly "economically insufficient and untenable" boondoggling projects, coupled with government loans on farms, railroads, homes, and business, points toward government confiscation and ownership of property. Thousands of H. O. L. C. loans on homes have already been foreclosed.

On December 29, 1933, Dr. Rexford Tugwell, then a spokesman for the President, told the American Economic Association: "The government of the future will control the use of all land, public and private. . . . We have depended too long on the hope that private ownership would operate for the benefit of society."

2. Marx's second rule is: "A heavy progressive or graduated income tax."

Roosevelt sent a "soak-the-rich" message to Congress, June 19, 1935, and the tax tables subsequently drawn up (July 9, 1935) aimed at practically wiping out large fortunes. The 42 per cent tax on corporation surpluses proposed to the 1936 Congress was decreased temporarily in spite, not because of Roosevelt.

Re-read Marx's second rule above and then note that in Roosevelt's message to Congress, June 1935, he said: "We have established the principle of graduated taxation to personal incomes, gifts and estates. We should apply the same principle to corporations." (There follows a Marxian harangue.)

3. Marx's third rule is: "Abolition of all right of inheritance."

President Roosevelt, June 19, 1935: "My first proposal in line with this broad policy, has to do with inheritances and gifts. The transmission from generation to generation of vast fortunes by will, inheritance or gift, is not consistent with the ideals and sentiments of the American people. . . ."

4. "Confiscation of the property of all emigrants and rebels."

This was promptly executed by the Soviets, but we have not as yet reached that stage. Later on those guilty of some "sin" **such as raising potatoes without the authority of a Roosevelt Commissar,** may be adjudged deserving **not only of the prison sentence and fine already provided in Roosevelt legislation, but of losing their property as well.**

5. "Centralization of credit in the hands of the state, by means of a national bank with state capital and an exclusive monopoly."

The Roosevelt Banking Bill of February, 1935, would help to accomplish this. Senator Glass waged a strenuous battle in the Senate, causing it to be modified for the time.

The struggle of the Continental-Illinois Bank in Chicago to elect its own chairman of the board, instead of accepting Roosevelt's man, was reported in the press, as well as the sequel that the opposition finally collapsed and they meekly surrendered.

6. "Centralization of the means of communication and transport in the hands of the state."

Roosevelt's Communications Act comes perilously close to accomplishing this. The most perilous of its provisions is that in case of war or "public peril" the President **may take over the telephone, telegraph and radio, paying a just compensation to the owners.**

The act passed June 9, 1934 by Congress, provided for a Federal Communications Commission, composed of seven men to regulate the telephone, telegraph and radio. The President, with his control through issuance of six months' licenses to stations, holds the whip hand over radio, (and held this whip hand during the election campaign last fall).

7. "Extension of factories and instruments of production owned by the state; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan."

When the President (January 4, 1935) asked Congress for, and received, an appropriation of $4-billion for "clearance of slums," "rural housing of several kinds," "rural electrification," he cleverly sandwiched in the phrases "which cannot be undertaken by private capital" and "where again private capital is unable to function," as an excuse for government control of such projects, but was careful not to state that **the private utilities had directly begged for the chance to expand rural electrification through a government loan, on a sound reasonable basis which no crew of politicians would ever match.**

8. "Equal obligation of all to work. Establishment of industrial armies, especially for agriculture."

The W. P. A. and C. C. C. camps have established industrial armies of a sort used partially in agriculture, but as Roosevelt's General Johnson assured us—**"You ain't seen nothin' yet!"**

9. "Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equitable distribution of the population over the country."

Roosevelt in his message to Congress June 8, 1934, said: ". . . . a wise government may help the necessary readjustment of the population . . . this is especially a national problem."

10. "Free education for all children in public schools. Abolition of child factory labor in its present form. Combination of education with industrial production."

"Abolition of child factory labor in its present form" was written in 1848. It no longer exists, but the proponents of the National Child Labor Amendment use the pretext that it does in order to enact Federal control over children, including their education.

The National Child Labor Amendment is not needed to control child labor but to control children.

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Let's Look at Record, Msgr. Ryan

You Belong to Too Many Leftist Clubs

The Right Rev. Msgr. John A. Ryan, professor of moral theology and industrial ethics at the Catholic University, Washington, D. C., and director of the Social Action department of the National Catholic Welfare Council, is cited in the famous Lusk Report (page 1139) **as leader of a certain group in the Catholic church "with leanings toward Socialism."**

In 1914, Msgr. Ryan was co-author with Morris Hillquit (alias Hilcovicz), radical left-wing Socialist, of "Socialism—Promise or Menace." The book's emphasis was upon the alluring promises.

SOCIAL JUSTICE herewith presents its promised disclosure of the other "leftist" activities and associations of Msgr. Ryan:

1914: Chairman of Ethics Committee of the Catholic Association for International Peace. A pacifist-international organization. John A. Lapp was a member of the law and organization committee; James E. Hagerty a member of the economic relations committee; the Rev. R. A. McGowan, a committee chairman; and the Rev. Francis Haas, vice president. Lapp and Hagerty have aided Communists and Communism for several years.

1923: Vice Chairman of the National Committee of the Labor Defense Council (with Communist William Z. Foster). This agency was **organized by the Communist Party Central Executive Committee to raise funds for the defense of Communists arrested in Michigan.** Received huge sums from the Garland Fund; became in 1925 the official Communist legal defense society, changing its name to the **International Labor Defense.**

Member of Mooney Defense Committee

1929: Member of the National Mooney-Billings Committee. Formed by the American Civil Liberties Union, financed by the Garland Fund to aid the leftist agitation for the release from prison of Tom Mooney and Warren Billings, convicted of bombing the 1917 San Francisco Preparedness Day parade, killing 10 and injuring 50 persons. A letter from Mooney to Stalin printed on the front page of the Communist Labor Defender for November, 1932, says: "My dear comrade Stalin: . . . All hail to the Russian Revolution and the dictatorship of the proletariat. **I'm for it hook, line and sinker, without equivocation or reservation.** Please accept my warm personal regards and best wishes."

1929: Member of the American Association for Labor Legislation. The late Samuel Gompers, at one time a member, resigned on becoming aware of its subservient purposes, renounced and repudiated all its works and words. The organization is a cloak for "the united front, and might be deemed the shock troops of an insinuating army of borers, whose province it is to wedge ignorant inertia aside and make room for advancing Communism." (From Whitney's "Reds in America.")

1930: Vice President of the American Association for Old Age Security. Organized to promote old age pensions at the expense of states and nation, among the immediate objectives of the Socialist program which aims ultimately to put every possible human activity, including property, under state (political) control.

Works With Garland Groups

1930: Honorary Vice President of the National Consumers League. Aided by Garland Fund. A Socialist-controlled organization founded in 1916 by Socialist Florence Kelley (translator of Marx, Engels, and close friend of Lenin); organizes workers; issues "white lists" to blacklist firms not conforming to its program; ostensibly promotes consumption of union made goods. Mrs. Franklin D. Roosevelt is also vice president.

1930: Member of the National Council for Prevention of War. One of the aims of this organization of pacifists and radicals is to weaken the military preparedness of the United States for national defense. It spends $85,000 a year for propaganda. Seymour Waldman, editor of its publication "International Disarmament Notes" is the head of the Washington Bureau of the Communist Daily Worker. The council is reported to be a clearing house for leftist propaganda in America.

1931: Vice Chairman of the Joint Committee on Unemployment. This is a union of radical organizations, Jewish, Socialist, Communist, headed by John Dewey. Father Ryan has addressed these groups in committee, in assembly and spoken for them over the radio.

World Court Advocate

1931: Member of the National Save Our Schools Committee. This organization has been described by Francis Ralston Welsh as "a red affair through and through, with possibly a very few respectable dupes. The evident object was to take patriotic teaching out of the schools and substitute propaganda more pleasing to left wing Socialists and Communists. It is the Communist-aiding American Civil Liberties Union crowd at work."

1931: Member of the National World Court Committee: An organization dedicated to America's entrance into the World Court. They got their answer from the American people despite President Roosevelt's open aid. Father Coughlin's radio voice was a determining factor in this decisive defeat.

1932: Member of the National Committee of the American Civil Liberties Union. It is common knowledge that this organization is directed by leftist revolutionary leaders and their sympathizers, and that it works untiringly to further and legally protect the interests of the red movement in all of its branches—red strikes, atheism, sex freedom, disarmament, seditious "academic freedom," constantly supporting and co-operating with Moscow's open legal defense agency—the International Labor Defense Council.

Book Editor Of Economic Justice

1932: Member of the National Popular Government League: This organization operates a publicity bu-

(Continued on Page 10)

Pope Warns Against Boring From Within

By His Holiness, Pope Pius XI
(In the encyclical "Quadragesimo Anno")

"If, like all errors, Socialism contains a certain element of truth (and this the Sovereign Pontiffs have never denied) it is, nevertheless, founded upon a doctrine of human society peculiarly its own, which is opposed to true Christianity. "Religious Socialism," "Christian Socialism" are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a true Socialist. . . .

"It is a duty of Our pastoral office to warn these men of the grave danger which threatens. Let us bear in mind that the parent of this cultural Socialism was Liberalism, and that its offspring will be Bolshevism. . . .

"This being so, you can understand, Venerable Brethren and Beloved Children, **with what grief We perceive, in certain countries particularly,** not a few of Our children, who, while still preserving as We are convinced, their true faith and good will, **have deserted the camp of the Church and passed over to the ranks of Socialism.** Some openly boast of its name and profess Socialistic doctrines; others, either through indifference or even almost in spite of themselves, **join associations which, in theory or in fact, are Socialist."**

Some Activities of John A. Brophy

He was the **Communists' wing candidate for president of the United Mine Workers in 1927 against** John L. Lewis.

He was director of the Pittsburgh Educational Forum and Labor College and received a salary of $1,700 from the notoriously radical and leftist Garland Fund. This fund has been the life stream of the red revolutionary movement in the United States. (Samuel Gompers was refused aid to help labor because he would not play along with the reds. In refusing, Roger Baldwin, No. 1 leftist leader of subversive organizations, replied to him: "We do not see our way clear to finance any enterprise except those definitely committed to a radical program.")

He was a **delegate of the Pennsylvania Committee of the Conference for Progressive Political Action,** a radical political organization made up of outstanding leftists in the United States. They adopted a platform calling for the scrapping of the Constitution, the establishment of heavier taxation on wealth, and a foreign trade monopoly similar to the present Russian plan. The masses were urged "to rise and take over control of all means of wealth production such as factories, etc."

He was the **first American Trade Union delegate to Russia.**

He was **vice president of the Public Ownership League of America.**

He was **on the National Committee on Militarism in Education,** an organization supporting Communist-organized activity to propagandize against military training in our schools.

He was on the **National Committee of the All America Anti-Imperialist League,** now known as the Anti-Imperialist League, and is the American section of Moscow's International League Against Imperialism. In 1928, this Communist subsidiary had 12 sections established in the United States and 11 Latin-American countries spreading "vicious and false propaganda in Mexico, Central and South American countries against the United States, depicting this country as a big bully trying to exploit Latin America. This campaign has been successful in arousing hatred among Latin Americans against United States." (U. S. Fish Report.)

He endorsed **"Professional Patriots,"** an American Civil Liberties Union publication. Its distribution was listed as "Work at Hand" in the 1927 A. C. L. U. The book was edited by Norman Hapgood, whose wife was then a director of the American Society for Cultural Relations with Russia, a Communist Subsidiary. It ran serially in the Communist Daily Worker. In it, Hapgood attempts to show that all outstanding patriotic societies which fight the A. C. L. U. and Communism are motivated in doing so by greedy commercialism and cowardice.

He endorsed the **"Lane Pamphlet"** written by leftist Winthrop D. Lane, entitled "Military Training in Schools and Colleges in the United States," financed by the Garland Fund, it opposed military training for the adequate defense of the United States government as does all red pacifist literature.

Deflation of Coughlin Greatest Service to My Country, Ryan's Boast

In an open letter on June 17, 1937, in The Catholic Transcript of Hartford, Conn., Msgr. Ryan stated that he had "between March 4, 1933, and August 1, 1934, spoken favorably of the New Deal in 10 speeches or articles; between the latter date and June 1, 1935, he did likewise in seven productions; since June, 1935, to January, 1937, he has defended the administration program in 13 printed papers or addresses."

From August, 1934, until June, 1935, he received a salary from the New Deal administration as a member of the Industrial Appeals Board.

On July 5, 1937, Msgr. Ryan was named by President Roosevelt to be chairman of the National Housing Committee together with the following members: Gen. Hugh S. Johnson; Mayor Fiorello LaGuardia of New York; David Sarnoff, president of the Radio Corporation of America; William Green, president of the American Federation of Labor; John L. Lewis, president of the Committee for Industrial Organization (C.I.O.); and Edward F. McGrady, Assistant Secretary of Labor.

No Menace From Communism

On June 30, 1937, at the golden jubilee celebration of a priest, Msgr. Ryan was asked by The Milwaukee Journal about Communism in this country. "It is just a lot of excitement based on vague rumor," he replied. Regarding leftists in the C.I.O. he said: "There are probably a few Communists in minor positions, but certainly the four big leaders—John Lewis, John Brophy, Sidney Hillman and Phillip Murray—are not Communists. They are not even Socialists. The newspapers, like some I could name, cry that Lewis wants to be a dictator. They talk about him as 'the emperor,' and about his 'C.I.O. empire.' Lewis is a strong leader, but he is not a dictator. New movements need strong leaders or they fail."

Msgr. Ryan repeated this plea of sympathy for radicals in the C.I.O. in his McKeesport, Pennsylvania, address to Knights of Columbus, reported in SOCIAL JUSTICE last week.

"We ought to have patience with the radicalism of some of the subordinate officials of the new unions," said Msgr. Ryan, who added: "The number of Communists in the United States is exaggerated beyond all plausibility. As a matter of fact, the number of enrolled members of the Communist party in this country is only about 40,000."

In the letter to The Catholic Transcript, mentioned above, Msgr. Ryan defended his radio speech of October 8, 1936, in which he attempted to discredit Father Coughlin, and which was paid for by the Democratic National Committee.

"The situation last September was simply this. There was a job that had to be done by somebody. It embraced three elements: prevention, enlightenment and deflation. **The diversion of millions of votes from Mr. Roosevelt to Mr. Lemke had to be prevented.** Two weeks before the date of my radio speech, the managers of the national Democratic campaign were unanimous in the belief that this diversion of votes might defeat Roosevelt. If that were to occur, all the bigots, all the near-bigots and millions of other Americans **would have plausible reason for saying that Roosevelt was vanquished by the political activities of a Catholic priest. I need not elaborate the deadly consequences of that hypothetical eventuality.**

Had to Save Pope from Coughlin

"The task of enlightenment **was to persuade the American people that the economic theories and the campaign methods of Mr. Lemke's principal supporter did not enjoy the approval of the church or the American bishops.** Thousands of Catholics feared, and millions of non-Catholics assumed, that he had such approval. These fears and assumptions had to be corrected and refuted by somebody.

"The task of deflation **was to shake the faith of millions in and to check the conversion of other millions to, the economic theories and the monetary remedies proposed by the principal supporter of Mr Lemke** (meaning Father Coughlin!). Why was this necessary? Simply because the preaching of these theories and remedies **was seriously obstructing the progress of genuine industrial reform and confusing the minds of Catholics concerning the social teaching of Pope Pius XI.** This task of deflation had to be performed by somebody. . . .

"In view of the issues at stake, I believed last October, and I have since been confirmed in that view, that all the conventional objections and all the adverse criticisms were negligible in comparison with the good that was to be accomplished through my radio speech of October 8, 1936. Hence I repeat with increased satisfaction and conviction what I said in the 'Commonweal' last November: 'I regard this speech as one of the most effective and beneficial acts that I have ever performed in the interests of religion and my country.'

(Signed) "

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Msgr. Ryan Is Church's Leftist No. 1

(Continued from Page 9)

reau at Washington, D. C. and advocates government ownership of all key industries throughout the United States. It was formed in 1913. It recommends to students such pamphlets as "The Report Upon the Illegal Practices of the United States Department of Justice" issued in 1920 by 12 lawyers including Felix Frankfurter, Ernst Freund, etc. Attorney General Palmer said of them: "We find several of them appearing as counsel for Communist and Communist Labor party members at deportation hearings. I have difficulty in reconciling their attitude with that of men sworn to uphold the Constitution of the United States." The report has been disclosed as a "bitter and untruthful attack on the Department of Justice."

1933: **Vice President and Associate Editor of the Public Ownership League of America.** Carl Thompson, editor, is author of "Yours for the Revolution." They advocate ownership of all industries by the government.

1934: **Book Editor of the National Religion and Labor Foundation.** This group was organized by radicals about 1932 to propagandize the "new social order" within Jewish, Catholic and Protestant churches. Its monthly bulletin "Economic Justice" carries plain red revolutionary propaganda and features lurid cartoons of Christ and Christianity. These Soviet atheist cartoons and articles are to prepare the way for "the revolution." Outstanding Communists and Communist sympathizers write articles.

In Foreign Policy Association

1934: **Member of the National Council of the Foreign Policy Association**: This organization, originally the League of Free Nations, in 1921 has been named in "Congressional Exposure of Radicals" as one of the organizations interlocked by membership with the American Civil Liberties Union "that play into the hands of the Communists." Branches in all principal cities, claims 11,000 membership.

1934: **Member and founder of the Peoples Legislative Service** This group was organized as a radical lobby in 1921 with a legislative division to keep watch on all pending legislation contrary to Socialism; a statistical division, to compile information for use of radical legislators: and a publicity division, to propagandize the people.

1934: **Endorses "Professional Patriots,"** a publication of the American Civil Liberties Union Committee which attempts to prove that all outstanding patriotic societies which fight against Communism and atheism are motivated in doing so by greedy commercialism or cowardice.

What Is Your Attitude on the New Deal Reds

(Continued from Page 8)

and the Communist International as a united red front to elect radical candidates to office preparatory to complete Socialist seizure of power. Spain and France already have such 'red fronts.'

Masses Resent Regimentation

3. **"The attitude of the person who understands enough about what *the New Deal is doing to see* its destructive and un-American trend.** He knows that the petty revenge and vindictiveness, the 'cracking-down' on opponents, the spying, snooping, intimadating of opponents, of the 'New Deal', is 'new' in America, but very old in countries under the iron heel of tyranny. He does not relish the jailing of a poor pants presser because he dared sell his services at a price satisfactory to himself and his customer. He does not like to think of having to pay a $1,000 fine and being jailed a year for buying or selling potatoes without the permission of a Soviet-minded commissar he did not even elect to office.

Patriot Sees Soviet Threat

4. **"The attitude of the patriotic student** of the world Marxian revolutionary movement, who sees in the New Deal regime a deliberate, comprehensive plan to change the American form of government to a red dictatorship. He sees that the persons placed in power are red revolutionaries, that, soon after the New Deal achieved power, the mechanism for a Soviet America was provided in the Emergency Leasing Corp. and other similar corporations, incorporated under the laws of the State of Delaware as secretly as possible by Secretary Ickes and his immediate subordinates. While not put into operation since their exposure **(by Father Coughlin over the air for one)** these corporations provide for the use of government funds to buy, lease, manage, operate, and take over every sort of American property and business."

Call Is Issued For Committee of Five Million

(Continued from Page 1)

me, that is Christian; that is intelligent.

Therefore, as one who has worked, both in fair and foul weather, with our beloved leader, I launch the **Committee of Five Million,** whose purpose it will be to implore His Holiness, Pius XI, to give us back Father Coughlin who for more than ten years has been fighting Communism while his colleagues have clamored that it couldn't happen here.

This **Committee of Five Million** will function through this newspaper, **SOCIAL JUSTICE,** and through the Social Justice Councils established throughout the nation.

This Is Task For the Councils

This is but a preliminary announcement. Suggestions will come from every one of the readers as our plans mature and **as our determination grows strong to do for the radio priest at this juncture what he accomplished for us in years gone by.**

My suggestion is that we act through Social Justice Councils.

My suggestion is that we act immediately; that we multiply Social Justice Councils under your own leaders whom I will assume to recognize in conjunction with my colleagues and collaborators, the other National Co-ordinators.

Let us characterize our activities with determination, with fervor and with a true Christian spirit of charity.

Watch this space next week for further information.

Meanwhile, mail your suggestions to **Social Justice Publishing Company, Box 150, Royal Oak, Michigan.**

Cordially yours for God and for country,

Walter Baertschi.

EYES *and* EARS

(Continued from Page 4)

Not only is there no sanity in the goings on of the captains of organized labor at Washington; there is assurance that labor in its entirety will sink to lower depths in the confidence of the American people.

John Lewis and the less violent, but equally intransigent Billy Green come out of the "peace" meeting with the questionable advantage of more and more thousands of columns of publicity, but the laboring man who has to work hard to support these big-wigs comes out of the fake peace making with lessened enthusiasm and a harder battle to fight.

This one - man - business is bad whenever you find it—in government, in society, in education, in politics or in labor organization.

When one man becomes too big or too "important," in an enterprise which necessarily requires the abilities and the good-will of many, many men, he tends to distort the purposes of organization and destroy its meaning.

* * *

Organized labor made John Lewis — John Lewis did not make organized labor.

He conducts himself, however, as though the millions of men who still adhere to unionism are paying dues and trying to co-operate with each other for the sole purpose of making him an ever more important and more powerful individual.

In that statement, we have unquestionably put a finger on the sorest of all the sore spots of organized labor. The leaders, in other words, have forgotten the idea of leading and are devoting their thoughts and energies to creating a following.

Labor and the welfare of the laboring man is not the object of the "leaders" of labor. Selfish political and economic interest is the dominant drive in the men who dominate the labor organization.

John Lewis will not make peace, just as Napoleon would not make peace, unless he can put his heel on the neck of his rival.

While Napoleon was gaining flaming but meaningless victories, thereby sapping the morale and resources of his empire, England was watching the trend of events strengthening her army and her navy, forming strategic alliances, wooing the goodwill of Europe.

When his victories had at last drained the resources and the energies of his people, England struck the blow that paralyzed France for half a century.

John Lewis wages war and gains hollow victories while the implacable enemies of labor wax stronger, awaiting the favorable hour to crush all labor and set the clock of social progress back a half century or more.

United States Is Operating at a Daily Deficit

(Continued from Page 1)

In other words, **America is absolutely working at a loss.** That is the reason why the budget is unbalanced. That is the reason why the budget deficit is soaring rapidly despite the pronouncement of the president.

The one item of $30,000 per minute out of a total debt of $262-billion represents, in the major part, a tribute which the American people is paying to the preferred few who issue 95 per cent of the nation's money and, like blood-suckers, are sapping the vitality from the nation upon whose body they are living.

The Indicator . . . . . Continued

(Continued from Page 2)

really more like 12 when all the frills and commissions had been allowed for.

"The **usurers** did not doubt for a momoment that the promise of the city Berlin to pay **$12 a year for every $100** worth of credit extended would be kept. In the past such payments had always been made by great powers and **when lesser countries defaulted they were as a rule coerced by the fleets and armies at the disposal of the lenders.**

* * *

"We all know what happened. In a very short time the Germans **refused to pay the interest** while keeping the material goods and services which were the product of the credit extended to them. One of the main uses to which they put this advantage which had been given em, with such an enormous lack of ent by the English banking mo- as to set about building a new

"Today the taxpayer of Great Britain has to find usury on vast new sums of credit extended to Germans by his own English banking monopoly in order that the Germans may build a new fleet. The Englishman has to pay all right; the banking monopoly is sure of its money in HIS case; but the German loans have gone down the wind. They will never be recovered.

* * *

"The whole thing is perhaps the most signal example of **the stupidity of mammon** which history can afford.

"First the English people are burdened with taxation **beyond all known precedent** in order to destroy a rival fleet; the wealthier citizens are mulcted of, all told (counting death duties and income tax and every form of impost), between half and three-quarters of their fortunes, of which sums a great proportion goes to **usury on the credits of the Great War;** and now a further proportion is to go in **usury on credits provided to meet a rival whom the English have themselves re-armed!**

"That example is taken from foreign policy and is so glaring that no other is needed. **But the power of monopoly and financial control is not confined to foreign policy. You find it in every detail of the national life.**

"Bank credit granted or withheld makes or unmakes any enterprise; bank credit being naturally attracted towards large enterprise rather than small, supports the growth of the large unit against the small one and **makes for the continual increase of that ill distribution of property which is our main modern political and social evil."**

* * *

Is no authoritative and courageous voice ever again to be raised in this country against the inroads of the policies of the international bankers, which Mr. Belloc now depicts so vividly and **which Father Coughlin until just recently, opposed so valiantly?**

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Lewis Third Party Move Seen In New Labor League Charter

Marcellus L. Joslyn

C.I.O. Leader Solidifies Ranks for 1938 Tests

John L. Lewis took a long step toward the fulfillment of a prediction made originally and exclusively by **SOCIAL JUSTICE** some months ago when, with eyes on the 1938 congressional elections, he recently consolidated his Labor's Non-Partisan League into what amounts to a third party.

Charters have been drafted for the league by Lewis, its chairman, under which local units will be placed on a dues-paying basis preparatory to a vast propaganda and organization drive in the coming year.

Lewis is planning to use the league, which now claims an "inactive membership" of 3,500,000, as the force with which to elect his own candidates for Congress and state legislatures. The league will operate on its own momentum in sections where its influence is felt to be strong and will co-operate with the New Deal machine in other areas.

Charters Pledge Support of C. I. O.

More than 32,000 workers are now engaged in an organization drive, it was reported from the C.I.O. chief's headquarters in Washington.

At the same time it was learned that the charters for N.P.L. units read as follows:

"For the primary purpose of independent labor political action in assisting by every legitimate political means in the improvement of wages and working conditions of American labor, and to actively support the organized farmers of the country in their efforts to improve agricultural conditions; and, more generally, to work with every progressive group whose purpose is to secure the enactment of liberal and humanitarian legislation."

On the basis of this preamble the charter pledges:

"This organization will be used in election campaigns of the future to insure the nomination and election to public office of men and women who are not only pledged to support labor and other progressive measures, but whose record also justifies the belief that those pledges will be kept."

Farmer-Labor Backing Sought

The labor league set-up will undergo a complete overhauling in several states. Reorganization of units in Rhode Island has already begun. New charter grants are expected momentarily in Ohio, Pennsylvania and Wisconsin.

Already a powerful factor in the East, where the American Labor party of New York is its principal arm, the league is expected to concentrate its efforts in the Northwest, where the Farmer-Labor party is considered an ally, and in the South among tenant formers.

Lewis' immediate concerns are in Detroit, a principal C. I. O. battleground, and in the state of Pennsylvania, where Thomas Kennedy, an official of Lewis' mine union, is campaigning as a candidate for governor.

John L. Lewis

Union Women Toil Half Day For Red Cause

How members of David Dubinsky's garment workers' union were forced to work half a day overtime for the benefit of the Spanish loyalist cause and how, thereafter, Dubinsky sent a check for $5,000 from the union treasury to Spain without the consent of the membership was told in a letter SOCIAL JUSTICE has received from a New York City reader.

The letter follows:

"To the Editor—On October 8, every worker in the shop where I am employed paid 50 cents to the office of the International Ladies Garment Workers union. They told us, 'We want to elect our own president to the borough board.' (The candidate for this position is Mr. Nagler, a radical leader in our union.)

"Last winter the same union compelled us to work half a day overtime (and that was on Sunday) for the Spanish loyalist army. About a year ago, the president of our union, Mr. Dubinsky, the C. I. O. official, sent to the Spanish government $5,000 of our money without any consent of the workers.

"In the last presidential campaign we were told by the agent of the union to join the Labor Party. Why the Labor Party, we asked. And the answer was, 'We want to put our own president in Washington."

"This indicates that the I. L. G. W. union is tied to the Communist movement, trying to capture the White House. To refuse to pay what the union asks means to lose your job. Christian America! Wake up before Communism destroys you!"

—Cloakmaker.

Commission Sets Basic Sea Wage

Joseph P. Kennedy, who bargained for a sea of trouble when he accepted the chairmanship of the United States Maritime Commission and was not disappointed, is gradually bringing order out of the labor chaos that has disrupted American merchant marine shipping.

As the first step in mediation efforts between union seamen and employers, Kennedy announced the fixing of a minimum wage and minimum manning standards for 10,000 seamen. The new standards are similar to those set in an agreement between the west coast operators and unions following a flurry of strikes there.

Kennedy said his commission has established the minimum wage scale at the prevailing rate now being paid in the industry. It affects practically all workers in the deck and engine departments of subsidized vessels (including a few uncommon classifications such as electricians and plumbers), but covers only 56 per cent of all employes in the steward's department.

Chicago Industrialist Wears Wreath Well

The "Laurel Wreath of Social Justice" rests gracefully on the head of M. L. Joslyn, president of the Joslyn Manufacturing & Supply Co., a recent announcement from the company's headquarters in Chicago reveals.

Mr. Joslyn, who won the "Wreath" award because of an exemplary employe profit-sharing system, has recently increased the amount of company earnings ordinarily turned into this channel.

Approximately $150,000 of 1937 profits will be given to employes, more than double the amount that went to them from 1936 earnings, it was announced. Besides the bounties received in this manner, workers are guaranteed high wages that provide a substantial living annual wage for their families.

At the same time the Joslyn company, maker of telephone line equipment and other products, reported that sales in the third quarter of 1937 reached a new peak figure of $3,513,000, compared with $2,410,000 in the corresponding 1936 period—proving that it pays to adhere to the principles of social justice in industry.

Mr. Joslyn estimated his company's net profit for the third quarter would amount to $275,000, and for the first nine months about $848,000, guaranteeing $5.25 a share on common stock after preferred stock dividends.

Famed locally in cities where Joslyn plants are located, the profit-sharing plan of the company was first thrust into the national spotlight when SOCIAL JUSTICE made the "Laurel Wreath" presentation to its sponsor.

The program was initiated to "make capitalists" out of workers when they lay down their tools in the factory and retire. Many lump payments ranging from $20,000 to $35,000 have been distributed to workers out of the profit-sharing fund. The company contributes a MINIMUM of 10 per cent of its earnings and employes contribute 5 per cent of their wages to the fund.

Both retired and discharged employes share in the benefits of the plan, which Mr. Joslyn acknowledges to be a "vital factor" in the company's success. He said the plan may soon be extended to cover hospital service for employes and their families.

The manufacturer declared that the fear of heavy taxation and government regimentation, to which he attributed the recent collapse in the stock market, was hampering many employers who might wish to follow the trail he has blazed in improving labor conditions.

He added, however: "We do not believe that even serious legislative burdens can, for very long, retard the immense accumulation of purchasing necessities in our field, and we rely on the common sense of our legislators and administrators to correct proven errors and relieve unbearable pressure."

Bayonets Bristle; Wagner Act Defied; Busmen Lose; Mackay Wins

HOUSTON, TEX.—Sam Rayburn, majority leader of the House of Representatives, predicts Congress will lay down a definite labor policy for the government as one of the first acts of the special session. . . . Says: "With William Green and John L. Lewis at each other's throats, it is time for the federal government to adopt an effective labor policy" . . . Wages and hours legislation to make it possible for the administration to take a firm stand in labor civil war will be promptly introduced, he says.

* * *

ARDMORE, OKLA. — Bayonets bristle at 60 strike-closed oil wells after Gov. E. W. Marland orders state troops to stay on job until a deadlock between a C.I.O. union and the Jones Oil Company is ended. . . . Gov. Marland tells both sides that guardsmen will keep the wells closed "until you get together."

* * *

DETROIT, MICH. — Ninety per cent of labor troubles during recent years were caused by fear of the miseries of unemployment, Whiting Williams, labor consultant to corporations, tells Detroit church gathering . . . Says problem is not wholly due to agitation by radicals. . . . "While a small minority of workers can start trouble, the dispute does not go into serious trouble unless the small group has the help of a large number of fellow employes. It does not get that help unless employes generally hold deep feelings of individual grievances."

* * *

CINCINNATI, OHIO.—Efforts of Greyhound Bus Lines employes to organize are forestalled by national labor board as trouble brews between two contesting union groups, the Brotherhood of Railway Trainmen and the Interstate Motor Transportation Employes' union. . . . Labor board refuses to certify collective bargaining election won by latter group and orders a hearing.

* * *

LOS ANGELES, CALIF. — Douglas Aircraft Co. cracks down on employes' right to strike in a new labor "experiment" which has the appearance of Wagner Act defiance. . . . In re-opening of plant after C.I.O. strike, company requires all returning workers to sign individual contracts under which they agree not to go on strike **without authority of the company,** not to use "slowdown" tactics, not to intimidate other employes nor interfere with their work. . . . Employes are also **required to fill out a fingerprint card to be forwarded** to the federal bureau of investigation.

* * *

SAN FRANCISCO, CALIF.—Circuit Court of Appeals denies appeal of national labor board, seeking der requiring Mackay Ra Telegraph Co. to reins discharged as res

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What Is a Successful Life? Christian Youth Has Answer

Money, Power Not Object But Only Means to an End

By Prof. Horace A. Frommelt
(Written for **SOCIAL JUSTICE**)

WE have been getting on with these discussions of ours, some four or five to date, without ever having taken out even a minute's time to consider perhaps the most important part of this business of determining your future by finding a suitable lifework. I refer to **Success** and all that is implied in that word.

Frommelt

After all, we are concerned about our future because we want it to be a **Success** and we want to be known as "successful." It is important then that we consider just what this thing called success really is and means for the Christian.

It is worth while to note as you go along through life that the Christian viewpoint of everything in the world and outside of it is different, frequently fundamentally different, from the worldly or non-Christian viewpoint. There is nothing so strange about this excepting perhaps the fact that Christians are only too frequently unaware that we should see the world and all that is in it, with different eyes than those unfortunate worldlings who have not enjoyed the great gift and blessing of faith.

Christian Has Purpose in Life

The Christian has a very definite and clear-cut set of notions about this world, as well as himself. He can give a pretty good answer to three of the most important questions ever put to a human being, namely: **Where did I come from? What am I here for?** and **Where am I going?** And he knows that the world with all of its creatures were placed at his disposal for one high and important purpose.

When a man, especially a young man, says positively and with assurance that he came from the Hand of God, that he is here for a short period of trial and proving to honor and glorify the Infinite God from Whence he came, and that he is on his way to an Eternity with his Creator, that young man is bound to look upon life from an entirely different angle than his neighbor who never gives these important questions a thought from one end of the year to the other.

I once accompanied a renowned geologist on an excursion along the Mississippi river. I was amazed at what this scientist saw in ledges, outcroppings, stratifications, the clay of the Iowa fields and the sand along its watercourses.

I looked at these with the eye of the layman and saw in them the beauty of God's fashioning landscape. But my friend saw more, He pictured for warmed over these lands and through the waters that covered them, from time to time, millions of years ago in the dim distant past. He breathed life into a whole kingdom of extinct animals, birds, and insects. He created a new world for me while I saw only the beauty of the countryside as it existed here and now.

In a similar manner the Christian looks at life and peoples the world with creatures and beings and ideas that to his non-Christian friend simply do not exist.

Money Not Only Success Measure

It is inevitable, therefore, that we should look at the same thing, namely, success, but see in it something entirely different from the worldling. For him success is money, power, reputation; for us while it may be any one or a combination of all of these, success is something far more than material achievement or human renown. And particularly is this true of the success that we must associate with the lifework that we are here trying properly to choose.

The worlding, while he is on the way chasing an elusive success will shout in answer to your question, What is success? that it is the job, the big money, the renown, the "ink" that lies just ahead. Sometime later, somewhat disillusioned, he will tell you that while he has not quite reached it, he is certain that he is closer to success than before.

The world's success in terms of money power. or recognition, is an illusion. Nothing could be more of a mirage than the pagan's idea of success. Nothing more bitter to the taste and quicker to turn to ashes in their poor, tragic and grasping hands.

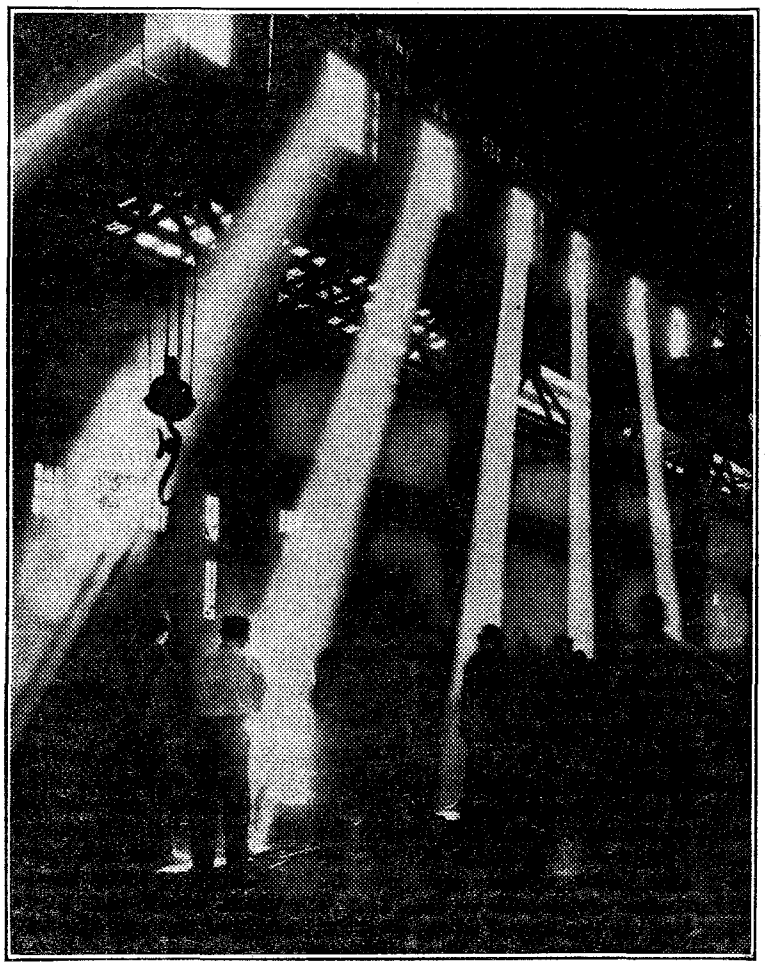
Success Means To Greater End

For the Christian who looks at life steadily and wholly, the pagan notion of success is pitiful. What am I destined for? What am I wrestling with this problem of a lifework for? In short what am I here on earth for? In the end, money, power and recognition, if they did not help me to that one end and goal for which I was created, were worse than useless and I was a horrible failure.

I am asking that you keep your eye on this Christian goal of **Success** as we proceed with our discussions. I know that you are anxious to get down to the business of actually picking a job for your future life work. But you cannot be successful in your choice unless you are certain what it is you are after. The world has had so much to say about its brand of success that it is time we considered the only kind a Christian can consider.

In another discussion we will look briefly at some of the things that go to make up the Christian notion of success and how these are important for us in our search for a successful future. For the remainder of today's conference I am asking that you carefully investigate the work of the Furnace Man and the Open Hearth Furnace Operator, two important jobs in the metal manufacturing industries.

The Furnace Comes First



The school for learning the metal trades is the shop itself. Workmen are here shown pouring molten cast iron from a ton ladle into hand ladles at the main foundry of the Worthington Pump & Machinery Co., works, Harrison, N. J. Photo by Ewing Galloway.

Drama of Steel Starts With the "Furnace Man"

The story of iron and steel as used so universally in modern life starts with iron ore, which looks like red dust and chunks of reddish clay, and which is mined on the Mesabi range in Minnesota with a steam shovel—and shipped to the blast furnace districts around Pittsburgh, Chicago, and Birmingham.

The blast furnace is a huge towering cylinder approximately 100 feet high and 50 feet in its largest diameter, with what looks like a smokestack topping it off. Into this steel shell is poured the iron ore as it comes from the mine along with coke and limestone. The ore is melted along with coke and limestone. The ore is melted down into what is called "pig iron."

This is the beginning of our story about the furnace man, who is at the foundation of the metal trades industry. **It is impossible to work** iron and steel unless it has been heated, often melted. As a matter of fact, the reduction of iron ore is a furnace operation and the furnace in some form or other reappears in the progress of the metal from the ore to the most highly refined tool steel.

Hard Work, Quick Eye on This Job

If you would become a furnace man you must not shirk of hard physical work. You must, however, do a great deal of intensive thinking. You must be very observing of the minutest detail of color and condition of the flame in the furnace. You must be patient and able to think and act quickly in an emergency. You should be blessed with a strong rugged constitution and you must, above all else, be absolutely dependable.

Since the furnace in some form or other is part of practically every process of the iron and steel industry, this line of work offers many opportunities, and when a young man has once thoroughly learned the furnace trade he need never worry much regarding opportunities for work.

Moreover the furnace man who is willing to work and study will find many avenues open ahead of him. He can push along to be the head melter, the metallurgist and finally the superintendent of the mill.

There is only one way to learn the operation of a furnace and that is to work at it. The young chap who wishes to become a furnace man must study furnaces. Above all however he must gather together a certain amount of organized experience.

An apprentice course is the best way of learning this trade. If a formal course of training is not available, you should place yourself under the guidance of a competent and sympathetic furnace chief. And the more education you can take advantage of, the farther and the quicker will be your advancement.

The Open Hearth Furnace Operator

Steel is the result of refining pig iron or cast iron in an open hearth furnace. The Bessemer converter is another device for making steel out of cast iron, but the open hearth in various forms is perhaps the most common. Cast iron contains, among other things 3 or more per cent of carbon. Steel, as commonly used, contains approximately ¼ of 1 per cent. The reduction from 3 to ¼ per cent in carbon is accomplished in the open hearth furnace. In this way industry obtains steel from cast iron for its numberless uses and needs.

The open hearth furnace operator is a important individual in modern industry, as you have no doubt surmised from what has already been said about the making of steel. But he is also in a class by himself among the unsung heroes of our industrial world.

Let us take up a safe position from which to watch the operations in a steel mill. The open hearth furnace is about to be "tapped." The metal, tons of it, lies in the furnace in white hot liquid form; over it is blown a fire of terrific heat. In the huge furnace are gathered and concentrated mighty forces of nature which, if released could bring frightful destruction. One man, the open hearth operator, is in charge of this giant.

Work Spectacular And Difficult

By the mere nodding of his head or a wave of his hand, the operator controls the rushing flame, the great mass of molten metal and the men at work. He gives the word, the furnace is tapped. The white hot metal flows into a huge ladle; at first carefully, then eagerly, and finally, the molten mass bursts into a glorious array of fireworks lighting up the entire shop. If your fancy runs to spectacular work, here is a trade that should satisfy this desire.

The open hearth operator has no easy job; the spectacular is often the most difficult. The operator has charge of one or a group of furnaces. Under his direction, the pig iron and scrap and sometimes additional molten metal are charged into the furnace. The metal is melted into a liquid mass by means of a powerful oil or gas flame. The steel is then put through a refining process

(Continued on Page 13)

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The People Speak....

Protests Censorship When We Need Social Justice

To the Editor:

We are protesting that Father Coughlin has been forced by his Bishop's censorship to abandon his radio discourses because he cannot talk to us, frankly and honestly of those matters which are vital to us as Americans, and which he feels we have a right to know as he says he will not speak to us in platitudes; in other words, deceive us with meaningless phrases.

If Father Coughlin can be quietly forced off the air through ecclesiastic censorship, what is going to keep SOCIAL JUSTICE newspaper from being forced out of circulation by the same powers?

Do we realize that the national Shrine of the Little Flower has been built by the League of the Little Flower at a cost of $1-million by Jew, Protestant and Catholic? Why?

It is well for us to bear in mind that Catholics, Jews and Protestants have supported SOCIAL JUSTICE, now in its second year—in the last year to the number of over 600,000?

Father Coughlin has always proved himself grateful for our financial aid, but what he needs now more than money, is moral support in the cause of justice and fair play. **America needs Father Coughlin;** let us give him our whole-hearted moral support. Honest public opinion — who is the man who can withstand it?

—Adelaide G. Hoyt.

Tarrytown, N. Y.

Bankers, Politicians Now Rejoice

To the Editor:

The action of Archbishop Mooney of Detroit toward Father Coughlin is a great joy to Communists, international bankers, and some of our fake politicians that they have succeeded in seeing Father Coughlin off the air.

We must remember that Father Coughlin never ran for office, neither has he ever demanded anything for himself. He only wasted his valuable time for the benefit of the people at large.

But I must say this as a simple citizen, that those who are laughing today may find occasion to weep tomorrow for the loss of the one outstanding spokesman "of the people. for the people, and by the people."

May God bless the soul of Bishop Gallagher, and also Father Coughlin for the constructive work that they did together.

—Alfred P. Adamo.

Detroit, Mich.

Thanks For Not Stooping

To the Editor:

I have seen quite a number of letters in your columns, requesting you to review the Protocols.

I for one, am thankful that you have steadfastly refused to do this.

While I have never read this book, from the tone of the letters I can guess what it is all about.

Don't risk the good name of your paper by being accused of racial prejudice. What your readers should keep uppermost in their minds is that our 16 principles aim at securing social justice for all, regardless of race, creed or color.

There are good and bad among all races and nationalities, but the innocent should not be made to suffer with the guilty.

—J. B. Stanwick.

Cleveland, Ohio.

Will The Clergy Now Take Up Preaching of Social Justice?

To the Editor:

As we are to have a special session of Congress, and the poor have lost their teacher, will the clergy of all denominations try to help the workers, as Father Coughlin did, to protect themselves against the exploiters of labor.

If the clergy do not want to take the matter up on Sundays during church time, they could attend the meetings of the societies and clubs which all churches have, and instruct their people.

In Washington at present, there are bills on the money reform for Congress to coin and to regulate the value of money; for a referendum for the people to decide for or against war; Representative Lemke's refinance bill for farmers at lower interest rates; Senator Copeland's bill to cut interest and extend time on H. O. L. C. loans; the bill to cut interest to 1½ per cent on city and town homes—a bill of this kind was first brought to the floor in January, 1934.

The President has never put any of these on his must legislation. Nor has he ever done anything to tax the incomes of bonds and government employes that have incomes tax free.

A good many years ago Billy Sunday said that "the reason the clergy of Rochester didn't want him to preach there was that there were too many brewery stocks in the front pews." Can it be that there are too many tax-exempt bonds in the front pews now, to cause so much opposition to Father Coughlin and his plans?

Isn't it far better to tax that income, the biggest loophole in tax evasion, than La Follette's plan to tax every boy and girl who earns $15.40 a week and more?

If the clergy would explain to their people and tell them to write to their members of Congress, they would not only be helping themselves, as a large number of pastors have big debts, but also their people who want a home of their own, and who are expected to pay the church debts too. They should also work for a living annual wage for their people.

It took Father Coughlin to make thinking people "encyclical conscious." We older people had never had the encyclical of Pope Leo XIII on labor explained to us until Father Coughlin did it, almost 40 years after it was written. Why, we can't find out.

There may be some good points in the C. I. O., but who has seen any of them? Since last January, ask the women and children who suffered from cold and hunger during one strike after another. All they got in a raise now goes in higher prices for food, and Catholic men who joined it are now leaving because of its Communistic actions.

John L. Lewis said on the air the other night, that the families of the men who were killed in Chicago, were charges on relief. Why doesn't the C. I. O. care for them? It was for that, they died, not God or country.

Not only Father Coughlin, but every workingman and woman in the United States lost a good friend when we lost Bishop Gallagher. May he from his place in heaven help Father Coughlin as he did here, and find a way to give us back our much needed teacher. In the meantime, I hope the other clergy will help the poor against oppression.

I haven't been able to understand the heads of the church for some time. A priest was sent from Madison, Wis., to an island off the Connecticut coast because he preached social justice and the rich complained. I am one of the many who have learned more about our faith and the government from Father Coughlin than I ever knew before he was on the air. I have been working for more than 40 years.

—Mary C. Dowd.

Syracuse, N. Y.

16 Principles Still Remain Unassailed

To the Editor:

Congratulations on your edition of SOCIAL JUSTICE of October 18. What a powerful document it would be, were this issue printed in red and placed in every citizen's hands. The public would at last realize the facts on banking, bonding, taxing and the money racket.

How many Social Justice Councils or study clubs have co-operated in each locality to promote the distribution and spread of these gospel truths by compiling a mailing list and purchasing from members' contributions, a number of these papers every week to be mailed to bankers, influential business, professional and clergymen, as well as to honest and corrupt politicians?

Those so-called champions of the people, false and ignorant leaders, who talk loud and long when discussing politics, economics, religion, finance, labor, taxation, but never prove anything, will fall flat and pull in their horns once they learn that the people are being educated and receiving the real truths and facts on the subjects from Father Coughlin's reliable paper.

Our elected representatives in government from the president down, should recognize that they are only servants of the people and not the bosses of the masses to serve only themselves or special classes.

More power to you and success to your paper. The 16 principles of social justice still remain unassailed.

Let all subscribers to your paper, true followers of SOCIAL JUSTICE, bring Father Coughlin back on the air regardless of little differences of human understanding.

The people seek enlightened direction in this day and age. Truth and righteousness must prevail for the welfare of all children and brothers of Christ. Dare any person oppose it with their conscience as their guide?

—Joseph H. Stoffel.

Buffalo, N. Y.

What Will They Do About It?

To the Editor:

I see we are muzzled at last. Not only Father Coughlin, but the American people as a whole. But don't let them scare you. They do not frighten me.

A great many people are up in arms about Father Coughlin's broadcasting, but what will they do about it?

—Anna Gettings.

Lyndhurst, N. J.

Employers Not The Only Exploiters

To the Editor:

Did it ever occur to you readers, who protest the stand of SOCIAL JUSTICE and Father Coughlin on the C. I. O., that in this stand—against the exploitation of the workingman — they are far more consistent than are you.

SOCIAL JUSTICE has made clear one fact that the C. I. O. would rather not hear about. That fact is that a person does not have to be an employer to be an exploiter of the workingman.

An exploiter is one who "uses" a person, to his own personal end and advantage. In plain every-day language, who "takes" him for everything he can get. And if that isn't exactly what the C. I. O. has done to the workingman, I have never heard of exploitation.

The C. I. O. has tried to convince the poor workingman that he has been exploited by the capitalist.

Of course he has—we all know that. But while it was smoothly telling him of the faults of his employer, the C. I. O. itself was taking his pocketbook to the cleaners, and letting him "sit-down" for a wage increase that was not even an increase in purchasing power.

And why? To gain prestige and power for the C. I. O., more specifically for Hillman, Dubinsky, Lewis and other "leftists" among the politically ambitious in the C. I. O. Or isn't that a "personal end and advantage?"

Think about that, you C. I. O.-ers. Think, that instead of doing its best to get you a living wage and co-operation from capital—without which we know labor is crippled—as a real labor organization should do, your C. I. O. is doing everything to increase this class consciousness and class struggle, and is exploiting and taking from YOU, instead of from the ruthless "exploiters" that they condemn.

—J. G. L.

Chicago, Ill.

Followers Are Entitled to Teacher

To the Editor:

It is not only with deep regret, but with actual alarm, that I read that Father Coughlin is not to return to the air.

We face a critical situation and we need him as never before. This action serves only to repudiate Father Coughlin's principles in the eyes of his enemies.

Besides we who have supported him these many years, morally and financially, have some claim upon him. He is our teacher; he belongs to us in a certain sense.

Now, when all he predicted is coming to pass, when the country faces chaos, just when his teachings are commencing to bear fruit, he is to be taken away from us.

SOCIAL JUSTICE readers, rise up in a protest that will reach to high heaven. It is your right, it is your duty.

—Mrs. Esther Stealey.

Clarksburg, W. Va.

Doesn't Like Implications

To the Editor:

Might one query without impertinence, the accuracy of the implication contained in recent publicized comments from a nationally known monsignor? It would seem to belittle the late Bishop Gallagher. The monsignor said:

> "Father Coughlin has a new bishop now, one who will treat him fairly, but who will not stand for any foolishness."

The implication is too obvious to ignore.

—Irma Tracy.

Philadelphia, Pa.

Found Much to Learn In Social Justice

To the Editor:

As a reader of your paper I have learned a lot of things which I would not otherwise know. First of all, about money and how it is used and for what purpose the millionaire bankers use their power. It is no wonder that the poor are getting poorer and losing their homes, farms, and their life's savings. It will be this way until something is done and it ought to be soon. This country is no better than the rest of them that fell when they did not do right to the people. There is a Greater Power than man power.

It is a sad sight to see all of our poor children in want and our little children half naked and hungry while the wealthy few see and know all these things. If that is brotherly love, they will have to show me.

When we had a man to stand up and tell the people all about these things they brought up everything against him. But none of them could say or prove his principles were unsound.

But when we are all dead, and gone, his name will remain as one of the greatest champions of the poor and their cause this country ever had.

Get the money changers out of our government. Then and only then will America be free for us all. Your big daily newspapers do not tell you anything like he did. Your banker, your teachers, none of them ever told you the truth about the story behind the bankers' front.

—A. R.

Chicago, Ill.

Drama of Steel

(Continued from Page 12)

by properly controlling the temperature of the furnace and the addition of certain materials that have either a chemical or physical effect.

In addition to the making of steel, the open hearth operator has other duties. He is responsible for the care of the furnace and must assure that the lining is repaired after every "heat" or melting. He must see to it that the most serious damage is repaired regularly, when the furnace is out of operation for a day.

Always Certain Of a Good Job

His work is interesting and important but it has, also, its disadvantages. The furnace platform is, for one thing, a hot place. The spectacular side of the trade should not blind you to the hard work and the steady qualities that are necessary. You must have a strong sense of responsibility, a natural faculty for keen observation, and be able to make instant and correct observations. To prepare for this occupation you should apprentice yourself to the open hearth department of a reputable steel mill.

If this is not possible, a number of years' work as a furnace helper is necessary as the foundation on which to build a knowledge of the trade. The extent of your education before you begin to work will largely determine your advancement, provided your shop work is what it should be.

A high school education, with a thorough grounding in chemistry and physics is essential if you aspire to become more than a furnace helper. If you hope some day to become the manager of an open hearth steel mill, a metallurgist or chemical engineer, a college course is almost indispensable.

For the man who thoroughly understands his business the opportunities are quite unlimited. The steel industry is the greatest in the country and is likely so to continue as long as this machine age continues. Hence, if you choose this trade, and if you make yourself a competent open hearth furnace operator, you need have few doubts about the prospects for work and advancement.

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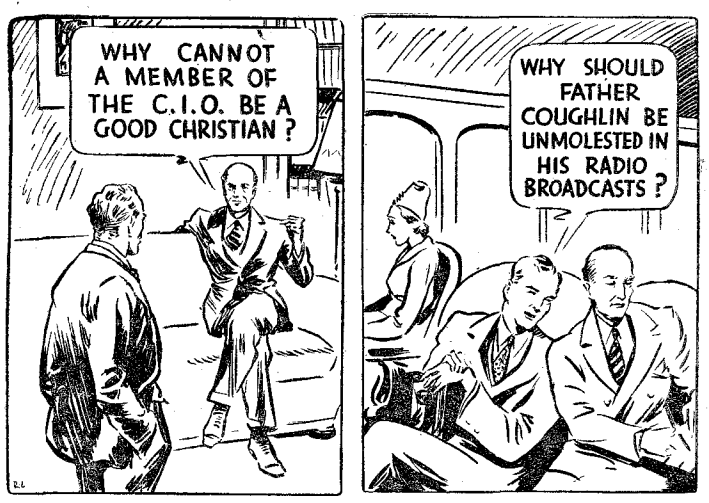
Help Bring Fr. Coughlin Back on Air By Entering "Know America" Contest

QUESTIONS FOR THIS WEEK

Picture No. 41 **Picture No. 42**



Make Your Selection by Number from Following Lists:

1. Because the C. I. O. is not aiming at economic betterment of the workers.
2. Because the program of the C. I. O. is opposed to Christianity.
3. Because Christianity is opposed to collective bargaining.
4. Because the C. I. O. is dominated and controlled by Communists.
5. Because Reds not actually members of the C. I. O. favor and support it.
6. Because the C. I. O. aims at a labor dictatorship.
7. Because the C. I. O. aims at a final overthrow of the government.
8. Because the C. I. O. seeks abolition of capital.

1. Because he truly and accurately interprets the encyclicals of the Popes on labor.
2. Because he leans towards Communism.
3. Because he favors Fascism.
4. Because he is not opposed to the C. I. O.
5. Because, if censored, the broadcasts would be those of another.
6. Because he is the only genuine leader of social justice in this country.
7. Because the money changers wish him to be molested.
8. Because millions of Americans wish him free to speak his own mind.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN
NOT NECESSARY TO RETURN PICTURE KA
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 41 For Question No. 41 I Select Answer No..... ☐ No. 42 For Question No. 42 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

An Extra Coupon for a Friend or Relation

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN
NOT NECESSARY TO RETURN PICTURE KA
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 41 For Question No. 41 I Select Answer No..... ☐ No. 42 For Question No. 42 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

Rules of Contest

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, June 21, 1937. Each picture contains a question dealing with a live economic or social problem affecting the United States during the current year.
3. A Grand Prize of $2,750.00 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed in the columns of SOCIAL JUSTICE or in his public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly Coupon; and to obtain at some time during the Contest one NEW yearly subscriber to SOCIAL JUSTICE at $2.00 per year. The remittance of 10 cents in coin and the effort of obtaining the subscription is in payment for a handsomely illustrated 105-page book descriptive of the Shrine of the Little Flower. Purchase of this book, which will be delivered after the close is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set, and one yearly subscription for each set submitted will be entitled to one book for each set.

ADDRESS—
"CONTEST EDITOR"
SOCIAL JUSTICE
ROYAL OAK, MICH.

"Get Father Coughlin back on the air" is now the slogan of all social-justice-minded Americans. Get him back on the air—untrammelled—unfettered—free to speak his OWN mind on problems touching the lives of millions.

The task is not easy. There is much opposition to the American people hearing the FREE voice of Father Coughlin. It will require the united and forceful action of a host of his followers to bring that melodious truth-speaking voice once more to the microphone.

YOU CAN HELP TO GET FATHER COUGHLIN BACK ON THE AIR BY ENTERING OUR **"KNOW AMERICA" Contest**, NOW IN ITS FINAL WEEKS!

Each person entered in this great contest must, under the rules, get a yearly subscriber to SOCIAL JUSTICE, at $2.00 per year, or two six-months subscribers at $1.00 each.

EACH NEW SUBSCRIBER TO SOCIAL JUSTICE WILL BECOME AN ENTHUSIASTIC ADVOCATE OF THE PRINCIPLES FOR WHICH FATHER COUGHLIN STANDS—AND EACH NEW SUBSCRIBER WILL HELP TO GET FATHER COUGHLIN BACK ON THE AIR!

Besides helping to bring our great leader once again to the airwaves, YOU ARE HELPING YOURSELF WHEN YOU ENTER THIS CONTEST.

Grand Prize
$2,750.00

Second Prize
$1,250.00

THIRD PRIZE
$500.00

FOURTH PRIZE
$200.00

FIFTH PRIZE
$75.00

10 Prizes of $50.00 Each.
20 Prizes of $25.00 Each.
100 Prizes of $10.00 Each.
200 Prizes of $ 5.00 Each.

Remember — this is not a Catholic Contest. **SOCIAL JUSTICE** is not a Catholic weekly. It is dedicated solely to the principles of social justice—and the Contest is based on facts about America with no religious touch except that of Christianity.

Any Catholic or non-Catholic can answer easily the fifty contest questions on America. AND THE GRAND PRIZE IS $2,750.00. The Second Prize is $1,250.00. The Third Prize is $500.00. The Fourth Prize is $200.00. And there are 331 additional cash prizes to go to winners within a few weeks.

Getting a subscriber will be easy NOW. There are millions of Americans who NOW will be glad to become readers of **SOCIAL JUSTICE** and followers of Father Coughlin. Just ask a friend or relation to subscribe NOW—and see how quickly you will get results.

BUT YOU MUST HURRY. The Contest closes on December 6. Send TODAY for all past picture-questions by using the Past Pictures Coupon on this page.

As a believer in social justice and Father Coughlin, get behind this great, nationwide movement at once. There is no time to lose. The United States NEEDS Father Coughlin. This torn world needs the mollifying sound of that great voice.

The "KNOW AMERICA" Contest is YOUR way to "help get Father Coughlin back on the air"—and at the same time—

STRIKE FOR FORTUNE FOR YOURSELF!

Do your part by entering today.

IMPORTANT NOTICE!

Contestants are reminded that, in order to qualify for the prizes, each set of solutions must have a corresponding yearly new subscription to SOCIAL JUSTICE. This subscription with the remittance of $2 must be sent in at some time BEFORE THE CONTEST CLOSES. You may instead send 2 6-months subscriptions at $1 each.

As the closing date is only a few weeks off we would urge all who have delayed in getting this very necessary subscription to do so at once and send it in.

In order to be sure of your proper credit BE CAREFUL TO ADDRESS THIS SUBSCRPTION AND REMITTANCE TO "CONTEST EDITOR," SOCIAL JUSTICE, ROYAL OAK, MICHIGAN.

Fill In This Coupon and Mail Today!

CONTEST EDITOR
SOCIAL JUSTICE
ROYAL OAK, MICH.

I wish to enter the **"KNOW AMERICA" Contest** at once and be on an even footing with all other contestants.

Please send me free of charge, all Past Pictures which have appeared up to date.

Name.....

Address.....

City.....**State**.....

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ON THE TRAIL OF THE MONEY CHANGERS

Money Writer for Social Justice Favors Binderup Bill

By Robert H. Hemphill

ALTHOUGH there was a general agreement among the congressional leaders that no new monetary or banking bills would be considered during the last session of Congress, a large number of such bills were introduced during the last weeks of the session so that copies might be printed and studied by Congressmen and the public during recess.

The most important and adequate of these bills is that introduced by Congressman Charles G. Binderup of Nebraska. The writer had a good deal to do with this bill, as did Prof. Irving Fisher and other monetary authorities of the country. While there are some minor provisions included which represent compromises with other members of Congress whose support of the measure is desirable — and which will no doubt be modified and clarified by amendment if and when this bill comes to debate—the general principles of this measure, if enacted into law, would very nearly if not quite eliminate future financial and economic troubles. As most of our social maladjustments grow out of the unfair advantages which the banking racket has conferred upon those who have controlled it, this law would help materially to solve many of our most pressing social problems as well.

Preamble Cites Aims of Bill

The preamble of this bill is such a clear cut statement of the present banking situation that it should be read and thoroughly understood by every voter in America.

It read:

"WHEREAS there has developed in the method of conducting commercial banks in the United States the custom of lending the private credit of such institutions under the pretense of lending money, and

"WHEREAS such credit, transferable from one depositor to another upon the books of the bank or through clearing houses or otherwise to books of other banks upon the check or order of the borrower or subsequent depositor is now generally accepted in payment of private debts, the said practice in fact provides an uncontrolled and privately coined circulating medium of exchange which performs substantially every monetary function in violation of and practical nullification of Article 1, Section 8 of the Constitution of the United States, which vests in Congress the sole power to issue the money of the nation and regulate its value, and

Control of Nation In Private Hands

"WHEREAS this practice places in private hands, and deprives Congress of, the economic control of the nation, and confers upon certain individuals an unfair advantage over their fellowmen, through which they may and do acquire unearned wealth to the end that the product of labor and genius is consecutively concentrated in the hands of the few who have this unfair advantage, in violation of the fundamental principles upon which this nation is founded, and

"WHEREAS in effect there is no difference between the issue of this uncontrolled credit and the unsound and thoroughly discredited wildcat bank notes of our earlier history, and

"WHEREAS the uncontrolled alternate expansion and contraction of this synthetic medium of exchange induces recurrent periods of uncontrolled and disorganizing inflation, invariably followed by disastrous periods of equally uncontrolled deflation, bankruptcy and distress,

"NOW, THEREFORE, in order to restore to Congress the sole power to issue money and to regulate its value, and to promote and control the economic welfare of the nation to the end that unemployment and poverty may forever be eliminated, and full and profitable employment and production, and continued and uninterrupted prosperity be restored to the people of these United States. . . "

Would Require Cash on Deposit

The principal provisions in this bill are (1) **to bring all commercial banks under federal jurisdiction** and (2) **to require all commercial banks to keep their demand deposits (checking accounts) in trust for the depositor in cash or its equivalent**, on hand or on deposit with the district Federal Reserve Bank.

With such a law in force, banks could no longer create imaginary money on their ledgers by going through the fiction of "loaning" book credit to borrowers. There would be just as much, or more, money to loan but it would be real money created by the government and it could be loaned with safety for 60 days or 60 months or 60 years. Both inflation and depressions would become a matter of tragic history.

This law would return to Congress its constitutional power and duty to issue the money of the nation. The bill contains provisions for this to be done at a constant ratio with the increasing population and our increasing capacity to produce. The purchasing power of the nation could not be diminished by any selfish group, public or private.

I recommend that everyone procure a copy of this bill and study its provisions. The principles which are embodied in this bill will eventually be passed by Congress. There is little point to our learning the cause of our frequent distress unless we do something about it, and the banks are so powerful, so well organized, and so determined to perpetuate their unholy racket, that the public must understand this subject and demand that their representative in Congress lay aside all other matters until this fundamental defect is remedied. Until this is done, the attainment of social justice is a pipe dream.

In Memoriam

NEW YORK, N. Y.—Two deaths in the financial world ended careers of men that were as far apart in their methods and ideals as the poles. One was the international Jewish banker, Felix M. Warburg, and the other Arthur Kitson, inventor and implacable foe of the private issuance and coining of money based on the fraudulent gold standard.

Mr. Warburg was a brother of Paul Warburg, one of the founders of the Federal Reserve System, who was second in command of the Federal Reserve Board during the World War and was instrumental in lending out $10-billion for war purposes.

Felix Warburg was the senior partner of the banking firm of Kuhn, Loeb & Co., long associated in international financing. They helped finance the new Germany and were responsible for floating the post-war bonds that were unloaded on the American people.

Widow Daughter Of Jacob Schiff

Newspaper accounts gave considerable space to the Warburg philanthropy totaling some $10-millions, but not a line as to where or how he made his millions. He married Frieda Schiff, daughter of Jacob Schiff, one of the financers of the Communist Russian Revolution of 1917.

While on few directorates in this country, Felix Warburg was one of the financial forces that acted behind the scenes. His funeral was attended by many notable leaders of industry and finance.

Felix as well as his late brother Paul were schooled in the traditional business of the family which had established a private bank in Hamburg as far back as 1650. They did not believe that the power of issuing and controlling money should be in the hands of a people. They were brought up to believe the money power is a private privilege for the favored few.

Kitson Battled For Honest Money

On the other hand, Arthur Kitson, who died at 78 in a nursing home in London, was an outstanding English pioneer in the question of monetary reform. In fact he was so advanced that he was regarded as something like a magician as he unfolded and described the tricks that the bankers did with other people's money.

He was a scientist, inventor, having worked for Thomas Alva Edison for some years, a brilliant pianist and a real gentleman.

There is no doubt, but had his keen mind be directed to any other end than toward monetary reform, he would have attained world wide attention. As it was, he was either unreported (played down by the kept press) or misreported when he was quoted. A few of his books are "The Open Review' and "A Fraudulent Standard."

Kitson was once offered $500,000 to withdraw his analytical books on money from circulation and play along with the financial powers of the world, but he turned it down cold and directed his keen pen and tongue to exposing the exploiters and robber barons of this and later generations. At least he had the pleasure of seeing the gold standard idol which he so detested fall from its throne in the early '30's and he had the satisfaction of knowing that he was a principal contributor to its fall.

And Still the Wonder Grew!

For the past several weeks banks have been "dumping" federal bonds upon the open market and getting for these bonds real honest-to-goodness American dollars.

How do the banks get the bonds originally? They issued a "rubber check" to the United States government for billions of dollars and the government gave bonds of full value to the Federal Reserve Banks which in turn spread them to the affiliated banks. They got their bonds for the cost of a piece of paper and a drop of ink.

During the past month the banks have now been selling bonds and buying in industrial securities.

Having control of credit; having boosted the cost of living and thereby depressing the purchasing price of the wage dollar, industrial securities were whittled down 20 per cent and 30 per cent of their real value.

Now that these securities are at bargain prices, the banks turned around and bought them while thousands of honest investors in the stock market have been "taken to the cleaners."

As a result, the bankers now concentrated more real wealth than ever in their life before.

That is the simple method for those who have eyes to see and ears to hear. And still the wonder grew how it is that those who sit in high places think more of playing along with the exploiters than endeavoring to help the exploited people.

Let them look up the activities of the bankers in any of our large cities for the last few weeks. One stock broker informed the writer of this article that his wires were exceedingly late in trying to put across **a $500,000 order to purchase industrial securities for a group of bankers.**

It is all simple for those on the inside. In fact it is so simple, that it is unbelievable. Truth cannot be challenged, although it may be beclouded and besmirched in an effort to confuse the simple facts.

The Searchlight

WASHINGTON, D. C.—President Roosevelt, speaking at the dedicatory ceremonies of the new Federal Reserve Building, said: "the nation's monetary and credit machinery must be steadily perfected and coordinated with all other instruments of government, to promote the most productive utilization of our human and material resources. Only in that way can we hope to achieve and maintain an enduring prosperity, free from the disastrous extremes of booms and depressions." How can you perfect a dead horse? The nation's monetary and credit machinery was deader than a dead horse in 1933! Instead of getting a new horse, the President has tried to perfect a stinking carcass with the hypodermic of borrowing fake money.

It is alright talking about stopping booms and depressions. But the opportunity of striking while the iron was hot was in 1933. Why wasn't it done?

Hutchins Charges Books Are Fixed

NEW CONCORD, OHIO.—President Robert M. Hutchins of the University of Chicago told a group of 150 educators that "a textbook racket has despoiled us of our intellectual heritage. No books that are any good appear in the elementary or high school curriculum. In the colleges and universities, the situation is a little better. It is perfectly possible to graduate from a good American college without reading a single great book in its entirety. Education today sends out pupils helpless against a world which, though ever changing, is still the same."

It is surely encouraging that the president of a large American university should charge "a textbook racket." SOCIAL JUSTICE has been telling its thousands of readers for a year and a half that the truth is not taught in the text books of schools and colleges of America. All the history is "political history" and not a word about "financial history"—not a word how wars and governments were financed through the international bankers. Not a word of how the coinage of money and credit is in the hands of private profiteers.

We don't agree with a lot of things taught at the University of Chicago nor with some of the radical leftist organizations that Mr. Hutchins belongs to, but we do believe it is about time the American taxpayers demanded an investigation into the textbook racket and the perverted truth that is fed to their children.

Dawes Can't See New Depression

LONDON, ENGLAND.—Our great magician, Charles G. Dawes, who talked hard-hearted Jesse Jones of the R. F. C. out of a $90-million loan for his tottering bank in Chicago, has expressed the opinion that the current break in the Wall Street Stock Market does not denote a major depression.

Perhaps, he would term it rather a "recession."

Must Have Foreclosed!

WASHINGTON, D. C. — If you think the government deals only in billions, you are greatly mistaken according to the supervising liquidator for the Federal Deposit Insurance Corp. He states that their assets include most everything from a Missouri mule to a Pennsylvania night-club, a batch of whisky on Long Island, a golf course in Minnesota, an opera house in Montana, a summer resort in Virginia, a stamp collection in South Dakota, a hamburger stand in West Virginia and last, but not least a girls' school dormitory.

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No Recovery Without Financial Reform

SOCIAL JUSTICE

Weekly Review

5c Per Copy

Volume IV. No. 12. Royal Oak, Michigan November 8, 1937

Negotiations Fail to Bring Peace Between A. F. of L. and C. I. O.

Labor Rivals in Exchange of Proposals

Lewis Faction Rejects Bid to Dissolve and Enters Upon Vigorous Political Program

By the Labor Editor of SOCIAL JUSTICE

Projected efforts to reconcile the American Federation of Labor and the Committee for Industrial Organization fizzled out like a wet firecracker when both sides agreed to disagree in recent conferences.

Their peace parley in Washington took on the comic opera aspect of a ladies' sewing circle feud after each of organized labor's spatting factions stood resolutely by demands that amounted to a liquidation of the other.

The conference adjourned until Thursday, Nov. 4.

Spokesmen for the contending factions demanded extensive concessions, which neither deigned to consider, much less accept, and the parley collapsed with the gaping sesame in labor's ranks as wide and pronounced as ever.

Call on C. I. O. To Disband

The C.I.O. specified that it be re-admitted to the A. F. of L. on a departmental basis, which would have put the entire organization under the domination of John L. Lewis and Sidney Hillman, C. I. O. rulers.

The A. F. of L., on the other hand, demanded that the C. I. O. "be immediately dissolved." It proposed that all C. I. O. affiliated unions which once were chartered by the Federation return without prejudice to their old status in the Federation.

In addition to this, the A. F. of L. proposed a special conference to determine the status of new unions formed by the C. I. O.; in other words, "dual" unions of a non-vertical character organized to compete with the A. F. of L.

C. I. O. Seeking Political Power

In fairness to the Federation it must be stated that the C. I. O. entered the negotiations, not with the purpose of unifying and harmonizing the labor movement, but with the objective of mustering political support behind John L. Lewis' candidates in the 1938 congressional elections.

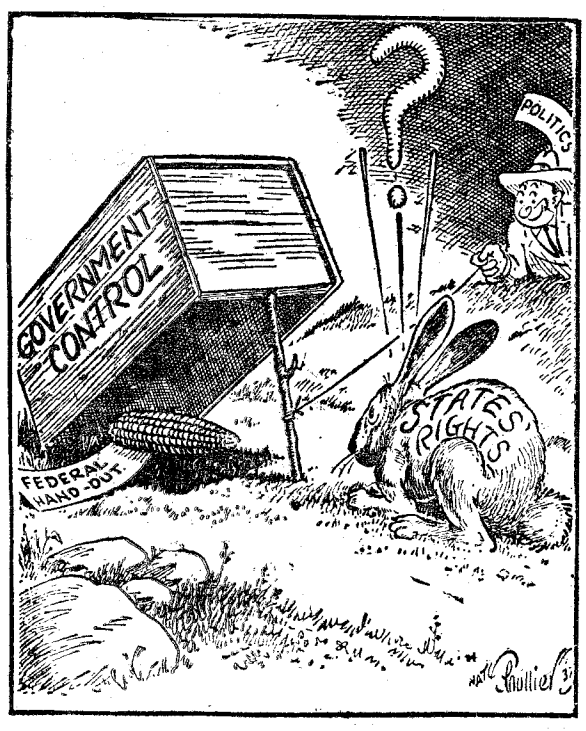
That was the immediate objective. The ultimate goal was to grab totalitarian control of the reunified movement, entirely possible if the countless non-dues-paying members of the C. I. O. were given the right to vote in elections.

Such was the ulterior aim of Lewis when he demanded that the C. I. O. be set up as a "department" of the Federation. For the A. F. of L. to have acceded to such terms would have been suicidal. Their refusal to do so was, in the light of patriotism, a happy decision. To act otherwise would have placed the American labor movement, with its powerful influence, in the control of leftists.

So adamant in their convictions were the representatives of both sides in the Washington conference, and so futile the tone of the conference, that Philip Murray, the C.I.O.'s chief delegate, walked out in the middle of the discussion and issued a press statement rejecting A. F. of L. proposals without so advising the conference.

The Federation countered by saying that C. I. O. membership claims were "extravagant and unsupported" and that the Lewis group "has little if any dues-paying membership other than the members of the organization originally belonging to the American Federation of Labor."

NEWS CARTOONS OF THE WEEK



"The Trap"
—From the Wellesly Townsman.

"In Deeper Than Ever"
—Christian Science Monitor.

COUGHLIN IS OUT

David Stern Congratulates Church!

From the Philadelphia Record:

"We suspect that Father Coughlin was grateful to his new superior, Archbishop Mooney, for providing him with an excuse to abandon his radio broadcasts. . . . The archbishop rebuked him for calling the appointment of Black 'personal stupidity' on the part of the President. He also rebuked him for using an analogy that might give 'the impression that there is a basic opposition in principle between the Catholic Church and the C. I. O.' When the archbishop declined to approve the reply Coughlin had ready for broadcast, the radio priest abandoned broadcasting. The Catholic Church is to be congratulated."

Communists Hail Coughlin Rebuke

From the Daily Worker:

"Criticizing Coughlin's latest attack against the C. I. O., Archbishop Edward Mooney, of Coughlin's own archdiocese, said in a statement made public yesterday:

" 'But no Catholic church authority has ever asserted that the C. I. O. is incompatible with Catholicity on the basis of its publicly stated principles.'

"Archbishop Mooney's words will be welcomed as a well-directed — even if overdue — rebuke of the Fascist radio priest. It is Coughlin's masters — the Wall Street Liberty League gang — who seek to weaken the labor movement by arraying workers against each other on the basis of race, religion, and birth. The Catholic workers are speedily learning this and are joining with their fellow workers in the C. I. O. unions throughout the country.

"But unfortunately the archbishop did not stop there. He then went on to do some red baiting himself. . . . In other words, the archbishop started out right but ended up wrong.

"The Communists are the best builders of the C. I. O. and of unity in the organized labor movement. They have no secret aims or policies to capture or control any union. They take the lead in the fight against the Liberty League open shoppers — and their Coughlin stooges — who are trying to smash the labor movement and destroy everything progressive."

Wish Thinking Of New Dealers

From the Washington Post:

"Current reports that he (Father Coughlin) has canceled his broadcasting contract after a disagreement with Archbishop Edward Mooney will doubtless be regarded as a logical end of his political career. . . .

"Obviously no question of freedom of speech is involved. As a private individual Coughlin could say anything he might choose, with due respect to the law of libel. But as a representative of the church he can not be permitted to insult officials, or individuals, without involving that organization in continuous difficulties.

"If Archbishop Mooney is now determined to prevent Coughlin from using his priestly office to promote his political objectives, he will do a good turn for the country as well as for the Catholic Church."

Communist Youth Organizing On Michigan Campus

A recent news dispatch from Ann Arbor, where the University of Michigan is located, reveals that the Young Communist League, a moribund factor for five years, has begun an open membership drive on the campus after a rally that drew a considerable number of students.

The university red unit is one of three in Michigan, the others being the Murray Body branch and the Joe York branch in Detroit. The latter is named in memory of a youth who was killed in a brawl in an auto factory several years ago.

Chief objectives of the Young Communist League for the coming year are speaking programs, formation of a "popular front" of all left-wing students for "educational" purposes, and a "free lending library to circulate Marxist literature."

Merchandisers Of Murder, We Used to Call 'em

The following Associated Press item came to our attention:

"The E. I. du Pont de Nemours Co. said in a statement October 15th it had not accepted any orders from China or Japan since the present undeclared war began in the Far East, but that contracts made previously were being filled.

"The company statement was made after reports from New York said 300 tons of explosives manufactured by the du Pont company had been shipped to China. The explosives, valued at $125,000 were said to have been sent to Germany, then re-shipped to China.

"The company said the explosives were delivered to representatives of the Chinese government at the du Pont plant in Wisconsin, and the company had nothing further to do with the shipping. Further, the company indicated that the Department of State had approved the sale of the material, and that arrangements had been made through the Chinese embassy at Washington."

Turning to the financial pages of the same paper, we find that the E. I. du Pont de Nemours & Co. reported consolidated net earnings of $62,799,523 for the nine months ended September 30. Mr. Lammot du Pont, president, in announcing the result of operations for the nine months pointed out that the federal, state and local taxes amounted to about $16,600,000 and the dividends in the amount of $52,506,000 were declared.

11

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